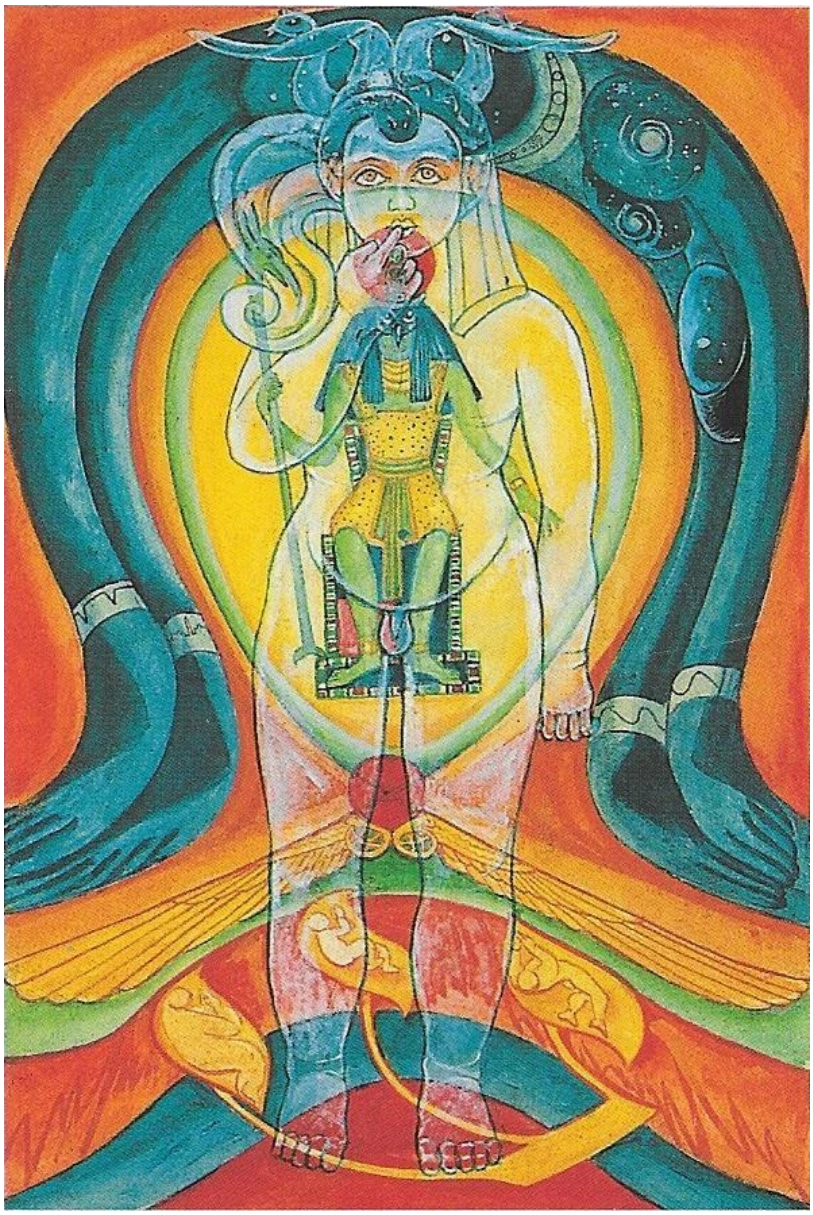
Certainty, Not Faith: The Book of Law Proven True

~Part I: The Birth of the Phoenix~

Wizardiaoan



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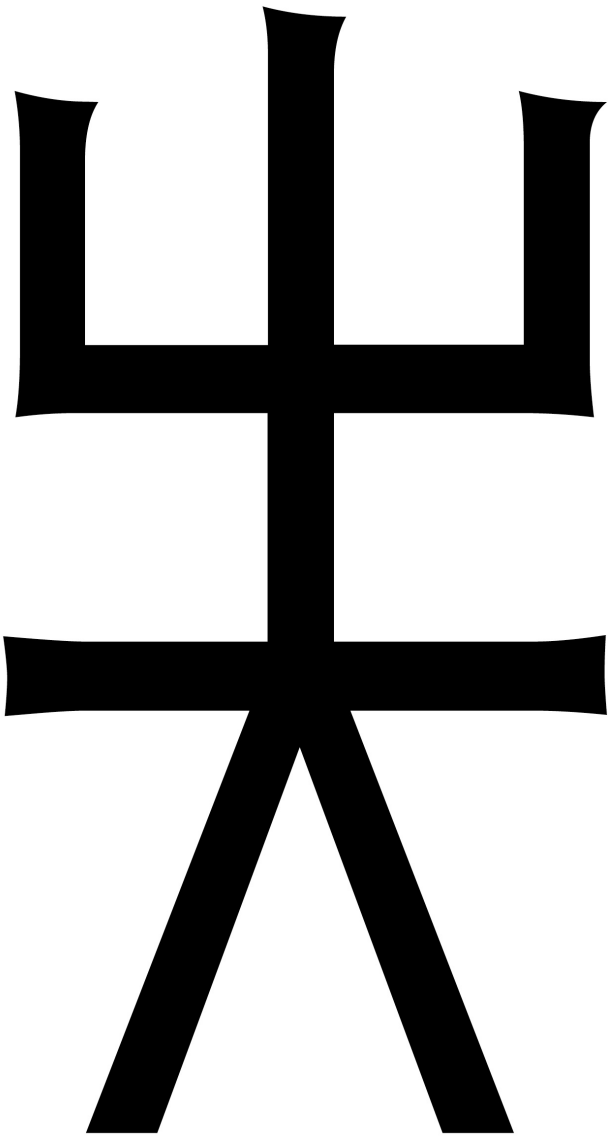
I encourage adepts to study and work with my material.
For questions and ideas contact walterlewisdelong@gmail.com.

Do what thou wilt shall be the whole of the Law



Love is the law, love under will

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Introduction

This work presents evidence that Aleister Crowley's Book of Law is a true communication from the divine, and is also meant to instill in the reader my understanding of the magickal universe. With so many doubting the story of the Cairo Working, being Crowley's own account of events leading up to his reception of the Book of Law in 1904, it is that much more important to reveal the fact that the ciphers contained in the book have true solutions. They are used by the Book of Law itself to validate its veracity once solved. Even on the strength of this work of mine alone I believe Thelema will eventually rise like the phoenix to become the world's greatest religion. This is so because the Book of Law, unlike the other Holy Books written in the past, planted prophecies and ciphers within its own text at the time of writing. It knew that when these events came to pass and when those ciphers were solved correctly that its veracity would be authenticated in the eyes of all. For the skeptical reader I direct them to go right to "The AL II:76 S.A.T.O.R Solution" chapter, as it is easy to see that there is a true solution to the cipher, and thus it is very strong proof that the Book of Law is not just a meaningless piece of automatic writing. Indeed, it is the author's view that the book springs from the highest authority.

All Masonic lodges have a Volume of Sacred Law in their temple, otherwise termed "the Book of the Law." This likely originates from the Pentateuch being known as "the Books of the Law," which constitute the first five books of the Old Testament known as the Torah to the Jews: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Aleister Crowley would have been familiar with both of these terminologies. He had a very religious upbringing, his parents being fundamentalist Christian Plymouth Brethren, and in 1900 was conferred the 33º of Scottish Masonry in Mexico—four years prior to his trance reception of the Book of the Law proper.[1] Masonry uses different Books of Law depending on the religion of its fellows: the New and Old Testament Bible is used for Christians, the Old Testament for Jews, the Dhammapada for Mahayana Buddhists, the Bhagavad Gītā for Hindus, the Granth Sahib for Sikhs, and the Koran for Muslims among others. What I think clear is that Crowley's Book of the Law is meant to be *The* Book of Law, the one Law to supersede all current religions. That it

1. Different names are used in this book for Crowley's Book of Law, including "Liber Legis," "Liber AL vel Legis," and just "AL," all terms which have become popular in the literature.

defines itself in this way is evident from various passages in the Book of Law where the other faiths are dismissed as being false.

> I:11 These are fools that men adore; both their Gods & their men are fools.
> I:20 I am Heaven, and there is no other God than me, and my lord Hadit.
> III:49 I am in a secret fourfold word, the blasphemy against all gods of men.
> III:50 Curse them! Curse them! Curse them!
> III:51 With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.
> III: 52. I flap my wings in the face of Mohammed & blind him.
> III: 53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.
> III: 54. Bahlasti! Ompehda! I spit on your crapulous creeds.[2]

Crowley tried to explain away these harsh verses in his commentary upon the book, but there is really no sugar coating the above. The Book of Law meant to blast every other religion with the same intent as its words in I:45: "Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods." The Book of the Law is here stating in fact "Abrogate are all religions" with its arrival. It is all or nothing for the Book of Law since it makes such bold claims: either it is the utter truth or it does a complete face plant. I love other spiritual cultures myself, most occultists are quite comparative in their philosophical hodge-podge of ideas, but there is no denying the Book of the Law explicitly states it alone is from the highest, most superior authority in the verses above. Perhaps it is the infinity of Nuit from whence this sovereignty emanates—"the unfragmentary non-atomic fact" as she describes Herself in AL I:24, rather like the underlying substratum similar to that of Brahman in Hinduism.

To appreciate the contribution this work makes to the Thelemic corpus here is an outline of what this book offers:

- The correct solution to the riddle of AL II:76.
- The correct solution to the grand cipher of AL III:47.
- The correct solution to AL III:73's "Paste the sheets…" verse.

2. I use a different verse numbering for the Book of Law after finding Crowley made some errors in his original versing. See the chapter "A New Versing of the Book of Law" in the Appendix for my reasoning.

- The correct solution to AL I:54's "…but צ is not the Star."
- The backbone to spark a complete revitalization of Thelema so that by the force of truth itself it may rise to become the premier, worldwide religion.
- A new magickal order of initiation named "The Nu Abrahadbra" based upon a degree system correlated to the Tarot and the magickal alphabets.
- New work on the philosophical underpinnings of Grammatometria.
- An extension of the Tarot past 22 keys.
- A new theory of the aeons.
- A new versing structure for the Book of Law.
- The true nature of the magickal universe.

In Will, Love, Light, and Magick!
Walter Lewis DeLong
Wizardiaoan, 27º
Χρυσος

A
A B
A B R
A B R A
A B R A H
A B R A H A
A B R A H A D
A B R A H A D A
A B R A H A D A B
A B R A H A D A B R
A B R A H A D A B R A

Part I
The Birth of the Phoenix

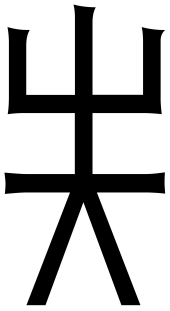
A Biography and Timeline of Events

Herein I go in the same order my understanding developed concerning the Book of Law with age. I started reading the occult in high school with some friends, but this was fairly superficial. In Donald Michael Craig's *Eleven Lessons in the High Magickal Arts* I saw Crowley was mentioned, but didn't pursue reading him. After a point of dryness brought on by the banality of scientific materialism that seemed to pervade education at the time, I had a spiritual awakening at age 20 in 1994—largely from reading Jung's *Man and His Symbols*. I smoked pot and did LSD in high school but it wasn't until reading Jung that I really began to wake up. On one occasion in 1994 a group of friends and I played music together on LSD for what seemed like four hours straight, and from all the "love under will" generated I attained some sort of supreme samādhi where from my ecstatic keyboard playing I conjoined everything together. It elevated my consciousness until I blacked out momentarily. My laughter was what broke the spell, when I took my individual pleasure in the extremely ecstatic incident. I recall then descending a dark shaft after which I began to become conscious. My physiology and maturity wasn't there at the time for anywhere near a complete awakening, but I believe I attained to the Tiphareth-Svādhiṣṭhāna level with that experience—called the *unio mentalis* in Jung's *Mysterium Coniunctionis*.

Some time later after playing an ecstatic bout of keyboard in 1995 I spontaneously uttered the name "Wizardiaoan" which has stuck as my magickal name. My initials are "WD" as Walter Lewis DeLong, and so I am associated with words notably having these consonants in them like "Woden," "wonderful," "world," etc. My college library had a great occult section, and in 1994 I found both of David Allen Hulse's *The Key of it All* volumes newly printed waiting for me, having never been checked out. From them I would greatly heighten my education and obtain the Serial order of the English alphabet and begin working with it (where A = 1, Z = 26). I was also reading Aleister Crowley at this time: I recall I found the Book of the Law beautiful upon first reading and likely true, though the third chapter struck me as harsh.

I was born on 4/7/1974 in Cincinnati, Ohio, on a Sunday.[3] Being into numerology, one day in 1995 at age 21 I was playing with my birthdate. I liked that the month and day were a mirror image of the year: 4/7 and '74. I combined these as 4774. It occurred to me to see if 4774 as 47+74 made any kind of cool glyph when symmetrized together, and this led me to discover the following symbol:

3. This was likely shortly after Nema received her *Liber Pennae Praenumbra* in Cincinnati, and there may be something to this synchronicity. Nema only states "early 1974" in *Maat Magick*, 90.



The two 4s when written like the symbol of Jupiter (♃) and conjoined become a trident, which I put at the top. The two 7s united I put below the trident, and all together I saw this made a crowned pentagram by shape, symbolic of the perfected man. I knew right when I first drew the glyph that it was likely "the Key of it all" and the fulfillment of the prophecy in the Book of the Law III:47. This is because the trident is a symbol of Will and 7 is the magic square of Venus as Love (which is Netzach on the Tree of Life, where 4 is above 7). I could thus see that the 4774 glyph was the visual representation of "love under will," a major axiom found in the Book of Law.[4] This really got me going and peaked my interest in Thelema and magick as a whole, having suddenly found myself possibly at the center of a religion!

I began writing David Allen Hulse at age 22 in late 1996 wishing to tell him of my 4774 sigil and my work with the Serial English number code. He did not see anything more than a personal revelation with my 4774 correspondences but liked my art work enough to see I had true potential as a student of magick. Thus it was in January of 1998 that he sent me his own unpublished magickal child proof *Liber CCCXXX Abrahadabra*. I was absolutely smitten by his work, there was no question he had solved AL II:76 as alluding to the Mars magic square palindrome SATOR AREPO TENET OPERA ROTAS, but as the year went by I began to notice slight faults in his explication. In the next chapter I detail David's original solution and then my advancement of the same, which I believe is the true unraveling of AL II:76.

1999 was my career defining year. In February I solved AL II:76, in May I solved the mystery of the "צ in not the Star" conundrum in AL I:54 as well as the riddle of AL III:73, and finally in August I solved the grand cipher of AL III:47 itself! Part One of this

4. There were other correlations I made at the time, but these are noted in "The AL III:47 4774 Solution" chapter.

book, being "The Birth of the Phoenix," ends with my magickal understanding as it was up to 2007, after I had refined my views on the philosophical underpinnings of Grammatometria (my preferred name for gematria, or numerology). Part Two, "The Flight of the Phoenix," picks up with my experience of Crossing the Abyss upon the Tree of Life in 2008, and the knowledge emanating from that. I would have another initiation sequence 11 years later in 2019 that gave me the final understanding that has allowed me to bring this book forth. It is my pleasure to be able to earth my work and prove the Book of Law true, which I do simply by being alive, since the book used its prediction of my incarnation to prove its veracity. At its very end the Book of Law states that it has been "Written and Concealed." I believe any of Crowley's deceptions and bad publicity while alive further contributed to the intentional concealment of the book to the eyes of the unwise. It is now time to shed this tamasic ignorance, take the blinders off of our magickal eyes, see the true Horusian Light that is the Divine nature of the Book of Law, and revel in the real magnificence of its message!

444 + 121 + 323 = 888

444 = "Do what thou wilt shall be the whole of the Law" in Serial English.
121 = The 4774 sigil (as 47+74).
323 = "Love is the law, love under will" in Serial English.
888

I discovered this equation in July of 1998 by noticing Thelema's two major axioms combined with my 4774 glyph summed to 888 in Serial English. I love the visual nature of this formula and place it in the front of my writings, realizing it is a metathesis of "The Word" = 93 in Serial English. 888 is a number of Thoth, the magickal square of 8 being correlated to Mercury, which rules over communication, magickal knowledge, and writing. It was peering deeper into this word formula that begins and ends all letters of Thelemic communication that kickstarted by 2019 initiation. It was pointed out to me that 444 - 323 = 121, which as 47+74 made me realize the 4774 sigil was embedded in the very fabric of the Book of Law.

The S.A.T.O.R. Palindrome as Temple Floor.

The AL II:76 S.A.T.O.R. Solution

I will first delineate David Hulse's original solution and then give my own. The topic of number codes for the English alphabet will not be discussed yet, rather I only note that it is the Serial order of English (where A = 1, Z = 26) that David Hulse uses to solve the cipher of AL II:76, as does my own. On March 10 of 1979 at exactly 12:30 p.m. while sipping a cappuccino at a local coffee house David Allen Hulse recounts "A clear, distinct voice heard deep within my being in the span of 5 minutes unlocked the puzzle in Liber AL vel Legis II:76,"[5] which he later acknowledges as being Aiwass (the entity who revealed the Book of Law to Aleister Crowley). He continues: "For the next two months hundreds of solutions to the Qabalistic complexities found in the original manuscript flooded my waking and sleeping mind."[6] For the next three years David states he let all of this new information gestate. Then, on April 3 of 1982, for a period of eleven hours he received in an inspired state the five chapters comprising his *Liber CCCXXX Abrahadabra*.

His original revelation is as follows: "RPSTOVAL suddenly became an oval of the consonants RPST,"[7] as:

S T R
R P
T T
P R
R T S

David here makes the critical observation that the consonants RPST used in the cipher refer to the Mars magic square palindrome SATOR AREPO TENET OPERA ROTAS. He then states that as the last part of the cipher reveals the consonants RPST of the S.A.T.O.R. palindrome, the first part "4638" reveals the three vowels of the S.A.T.O.R. palindrome: "A, E, O." 4+6+3+8 = 21, which equals A + E + O in Serial English as 1+5+15. Also 46+38 = 84, which equals the sum of all the vowels in the palindrome in

5. Hulse, *Liber CCCXXX Abrahadabra*, Introduction.

6. Ibid.

7. Ibid., IV:6.

Serial English, being AO + AEO + EE + OEA + OA, as (1+15) + (1+5+15) + (5+5) + (15+5+1) + (15+1).[8] The vowels laid out upon the Mars grid are as:

A O
A E O
E E
O E A
O A

Aiwass then revealed to David that 24 & 89 stand for "I am a Therion," as in Serial English 24 = "I am a," and 89 = "Therion."[9] David later changed the proper word for 24 to "IO" in Serial English, meaning "Hail!" Lastly, David recalls Aiwass voiced the rash command to "Add the remaining letters and numbers, and you will get 666 the value of the beast."[10] He was then surprised to find that the remaining letter-number series "ABK 2 4 ALGMOR 3 Y X" when added up as 1 + 2 + 11 + 24 + 1 + 12 + 7 + 13 + 15 + 18 + 3 + 25 + 24 equals 156 in Serial English, which is also the value of SIX SIX SIX, as (19+9+24) + (19+9+24) + (19+9+24) = 156. David Allen Hulse's complete solution to the Book of Law II:76 as found in his *Liber CCCXXX Abrahadabra* is:

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

IO THERION

SIX
SIX
SIX

8. Ibid., IV:7.

9. Ibid., IV:9.

10. Ibid., IV:10.

When I first read this solution it bowled me over, I was completely enamored by it. That RPST alluded to the Mars S.A.T.O.R. palindrome seemed now obvious, and the fact that 4638 encoded its vowels of AEO in two different ways was astounding. Even so, as the year of 1998 progressed I began to see a few faults in David's result.

- 4638 & RPSTOVAL do not encode the S.A.T.O.R. palindrome's center letter of "N" = 14. David recognized this himself, and suggested that "N" may be encoded within the cipher as "the sub-values for the letters ABK, which follow, for A+B+K = 14 = N."[11] He also suggests the possibility that in the Thelemic version, the center Mars square might be left blank and represent Spirit as 0.[12]

- In the number-letter series of "ABK 2 4 ALGMOR 3 Y X," the 2 and 4 are conjoined as 24 to achieve the enumeration of 156 in Serial English. There are however no parentheses around these numbers in the original cipher to indicate that this should occur, unlike the numbers 24 and 89 in its bottom row. Therefore the more likely enumeration of the number-letter series is 138, not 156.

- Lastly, one may pick any grammatometric for the numbers 24 and 89, rather than IO and THERION as David has. I could posit a different grammatometric for THERION that equals 89 in Serial English for instance, such as "IO PHALLUS!" Here judging one as more correct than the other would be a matter of preference only: the solution is thus not free of ambiguity. This is a common mistake many supposed solutions to the ciphers of the Book of the Law make.

I became familiar with David's solution in January of 1998. During the following months of considering it, besides noting its potential flaws cited above, I came not to like the letter "N" as the S.A.T.O.R. palindrome's central letter. I felt a more symmetrical letter would look better, and came to prefer the letter "X" instead. I realized that when "X" was used as the central letter and the palindrome was numbered in Serial English this resulted in the more interesting grammatometric of 330, as opposed to 320.

11. Ibid., 124.

12. Ibid., 127.

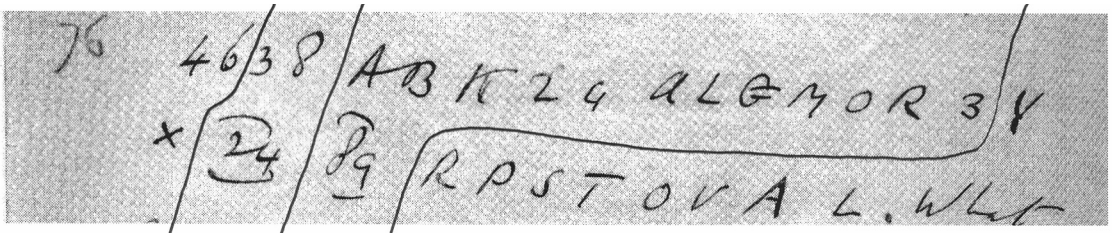
SATOR AREPO TEXET OPERA ROTAS equals 330 in Serial English if "X" is the center letter, rather than 320 when "N" is. 330 equals IΣON "equilibrium" in Metric Greek, which reinforced the more equilibrated "X" as the center letter to me and was symbolic of the palindrome's natural balancing of the four elements under the aegis of Spirit. As 330 this makes the palindrome SATOR AREPO TEXET OPERA ROTAS the very value of David Hulse's *Liber CCCXXX Abrahadabra*. The reasons for David choosing the liber number of 330 was due mainly to the various passages in the Book of Law that summed to it,[13] and that when the word ABRAHADABRA is fully extended into an 11-fold magickal pyramid it equals 330 in Serial English, as:

A
A B
A B R
A B R A
A B R A H
A B R A H A
A B R A H A D
A B R A H A D A
A B R A H A D A B
A B R A H A D A B R
A B R A H A D A B R A

Wizardiaoan's AL II:76 S.A.T.O.R. Solution

My own solution occurred to me on February 2, 1999. It came to me in a flash after chancely calculating the number-letter series "ABK 2 4 ALGMOR 3" to 89 in Serial English, taking note not to combine "2 4" as 24 but rather 2+4. It was then that I realized the cipher was in an "As above, so below" structure, that the top and bottom rows could be compared to each other: that each top part mirrored each bottom part! I saw the cipher as divided into four main sections, based upon how it is actually written in the original manuscript of the Book of Law.

13. These are given in the "121, 330, 1,111, 4,774 Grammatometrics" chapter in the 330 section.



The AL II:76 cipher with dividers drawn by the author to depict its four major divisions.[14]

4 6 3 8 ABK 2 4 ALGMOR 3 Y
X (24) (89) RPSTOVAL

Here we see the intended "As above, so below" nature of the cipher, and also how the letter "X" is encoded deeply as the center letter of the S.A.T.O.R. palindrome.

- X = 4x6 = 24 as the 24th English alphabet letter.
- 24 = 3x8, positing X as the number 24.
- 89 = "ABK 2 4 ALGMOR 3" in Serial English, as (1 + 2 + 11) + (2 + 4) + (1 + 12 + 7 + 13 + 15 + 18) +3. *89 is the 24th prime number*, which further asserts "X" as 24.
- RPSTOVAL = "Y" as the 25th English alphabet letter. "Y" = 25 encodes the number of letters composing the S.A.T.O.R. palindrome and the number of cells of the Mars magic square whereon the S.A.T.O.R. palindrome is ciphered to be placed.

There really is a true solution to AL II:76! It is the Mars magic square palindrome SATOR AREPO TEXET OPERA ROTAS using the new letter "X" as its central letter to bring the value to 330 in Serial English.[15] In this solution it is seen that the cipher's bottom row includes all of the consonants of the S.A.T.O.R. palindrome. It posits "X" as the center letter rather than "N," which is not encoded in the cipher like the letter "X" is. "X" = 24 = 89 is posited as the center letter (where 24 is the Serial English value of "X" and 89 is the 24th prime). The consonants RPST are encoded in the bottom row as well, forming an oval around the center letter "X." Actually, if one connects all of the same letters of the S.A.T.O.R. palindrome upon the Mars square they will all form a

14. Crowley, *Magick*, 362.
15. The import of the number 330 will be explicated as the book progresses.

circle except the four letters of "R," *which will indeed form an oval*, so that the OVAL part of the cipher really is a true description. In contrast, the vowels of the S.A.T.O.R. palindrome are seen to all be encoded in the top row of the cipher, just as David Hulse originally noted, in the number series 4638:

- 4+6+3+8 = 21 = A + E + O in Serial English as 1 + 5 +15, which are the three diverse vowels of the S.A.T.O.R. palindrome.
- 46+38 = 84 = AO + AEO + EE + OEA + OA in Serial English as (1+15) + (1+5+15) + (5+5) + (15+5+1) + (15+1), which are all of the vowels of the S.A.T.O.R. palindrome.

My proposed resolution to the cipher of the Book of Law II:76 is thus the word SATOR AREPO TEXET OPERA ROTAS. This solution reverberates Crowley's words remarkably as written in *The Law is For All:* "Be ye well assured all, that the solution, when it is found will be unquestionable. It will be marked by the most sublime simplicity, and carry immediate conviction."[16]

S	A	T	O	R
A	R	E	P	O
T	E	X	E	T
O	P	E	R	A
R	O	T	A	S

The strengths of this solution are many. First, it is very simple—nothing too complex was involved to achieve it. It is so tight it practically leaps out at you once you see the consonants RPST may encode the Mars S.A.T.O.R. palindrome. Second, it solely uses one English grammatometric order, that of Serial English, which is itself quite simple—there was no converting the English letters into other languages such as Hebrew or anything so ambiguous or convoluted. Third, the proposed solution is quite deeply encoded by the cipher:

16. Crowley, *The Law is For All*, New Comment to II:76.

- It lists RPST and "X" as its consonants in the bottom row, and encodes quite deeply the vowels AEO in the number series 4638 of its top row. That is a very tightly ordered, logical scheme.
- It numbers "X" by both 24 & 89, where 89 is the 24th prime, thus emphasizing the number 24 as equal to "X."
- It encodes the 25 cells of the Mars magickal square by the letter "Y" = 25, and it even goes so far as to describe that there is an oval created when the S.A.T.O.R. palindrome's four letters of "R" are connected by a line (the word CIRCLE would have been too obvious).

Any Weaknesses in the Solution?

The only possible weakness is that it attaches no specific meaning to the letter-number series "ABK 2 4 ALGMOR 3," but just considers it a meaningless jumble of letters and words that equal 89 in Serial English. I believe this part of the cipher was likely meant to be a blind—many ciphers contain some gibberish to them to obfuscate their true message. When we take out this part of the cipher you can see below that someone would have easily solved it before I did in 1999. It is now much more obvious the cipher is in an "As above, so below" form. You can see "46" as 4x6 = "X" as the 24th alphabet letter clearly, and it is very obvious that the "38" part mirrors the "(24)" part below it as 3 x 8 = 24. From there someone could have easily recognized RPST hinted at the S.A.T.O.R. palindrome and solved the cipher by making the connection that "Y" as the 25th English alphabet letter implies the 25 cells of the Mars magic square.

4 6 3 8 Y
X (24) RPSTOVAL

Hadit seems to refer to the correct solution as a "glad word," beckoning the one that solves the cipher "to look forth upon men, to tell them this glad word." There is a synchronicity with the word "glad" in that it equals 24 in Serial English, alluding to the center letter "X" in the palindrome. I was also age 24 in February, 1999 when I discovered the solution, and was an Adeptus Major in the fifth sephira of Geburah upon the Tree of Life, to which the Mars magic square is correlated. In Metric English "glad" = 42, the same number as "Hadit" himself in Serial English. There is a possible critique of the

solution that derives from this word "glad." One can argue that the S.A.T.O.R. palindrome technically may not be considered one word but five. This seems apparent when writing the word out as SATOR AREPO TEXET OPERA ROTAS, so why didn't Hadit say to "look forth upon men, to tell them these glad words" instead?

My rebuttal to this critique firstly is that perhaps Hadit did not mean only the solution to AL II:76 but rather the wider message the magickal child is to bring forth. Secondly, if Hadit *was* just referring to the S.A.T.O.R. palindrome itself, the solution does not necessarily imply that there are five words formed, only that the entire palindrome is to be put on the Mars magic square of 25 cells. We can easily posit the entire palindrome to be one word like that of a barbarous name of magick used in rituals. The real rebuttal to this critique lies in the fact there is no word spacing in the palindrome when it is placed on the 25 cells of the magic square of Mars. Perhaps Hadit was emphasizing the unity of the word:

SATORAREPOTEXETOPERAROTAS

S	A	T	O	R
A	R	E	P	O
T	E	X	E	T
O	P	E	R	A
R	O	T	A	S

The Lamen of the Aeon

The strengths of the actual solution were noted above, which is how tightly it ciphers the S.A.T.O.R. palindrome and thus the Mars magic square. Now I'll detail the magickal applications of the Mars palindrome that have unfolded to me. This is what we should expect of any solution to the major ciphers of the Book of Law. If we are to believe the book itself, it is the supremely divine communication that supersedes all religions—its ciphers are not going to be your normal Sunday paper crossword puzzles. Ideally these solutions should help align us with the true forces of the magickal universe, and as you will see this is exactly what they do.

- AL I:35 states "The Word of the Law is Θελημα." The Book of Law sums its entire message into one word, which means "will, resolve." If we had to pick one magic square to represent this word we would surely pick the 5x5 Mars magic square attributed to Geburah. It invokes the power and energy to keep the magickal winds behind the sails of adept—to keep the momentum going as they progress through ordeal of initiation.
- Horus is equated to Geburah, thus to the Mars magic square. The second chapter speaker of the Book of Law is Hadit, the winged disk, who was a quite martial form of the Elder Horus known for battling with and smiting his enemies.
- Crowley stated that the reception of the Book of Law ushered in the Aeon of Horus, that the world "was destroyed by force and fire" in 1904. I cover aeonic theory in part II of this work, but note it may be that 1904 demarcates the rising of consciousness on a planetary scale to the Geburah-Maṇipūra level.
- There are 220 total verses to the Book of Law, and if you count the 1925 Tunis Comment as the last "verse" or part this would yield the number 221. A clockwise or counterclockwise svastika can be made from the Mars magic square palindrome, and adding the numbers on the magic square that it takes to do so adds up to 221. The Comment may be an integral adjunct to the Book of Law since it is mentioned within the book itself in III:40. The symbolism here if applicable is that the Book of Law, and the inspiration of divinity it is testament to, is a true force with the power to whirl itself into manifestation.

$$1{,}111 \times 4 + 330 = 4{,}774$$

By May 1998 I knew SATOR AREPO TEXET OPERA ROTAS = 330 in Serial English after playing around with using different central letters for it. I preferred the letter "X" visually because it makes the S.A.T.O.R. palindrome look more symmetrical. I had what would be my solution to AL II:76 then in mid-1998, though was not actively looking to prove it as such. I discovered two things in January, 1999 that really peaked my interest and provided the impetus for me to unravel the cipher in February. I found that ΣΑΤΩΡ ΑΡΕΠΩ ΩΠΕΡΑ ΡΩΤΑΣ = 4,774 in Metric Greek, which blew me away at first because good grammatometrics for 4,774 are quite rare. The S.A.T.O.R. palindrome seemed to be "speaking to me" here. I also discovered the equation 1,111 x 4 +

330 = 4,774 in January. I recognized its importance immediately as a mathematical basis for a ritual structure. Here the Mars square with its palindrome SATOR AREPO TEXET OPERA ROTAS occupied the entire temple floor inside the magick circle since as 330 in Serial English it fulfilled the 330 part of the 1,111 x 4 + 330 = 4,774 equation. This lends support for the center letter "X" being correct since only then does SATOR AREPO TEXET OPERA ROTAS = 330 in Serial English and is able to be placed in the center of the temple floor in line with the equation as a true lamen. I already knew the two god names that seemed to fit magickally into the equation and give me what I call the grand 40-fold God name of 4774. "Heru-paar-kraat" in Hebrew equals 1,111 and "Hrumachis" in Hebrew equals 330 in Hebrew as:

ת	ר	כ	ר	פ	ו	ר	ה
ת	ר	כ	ר	פ	ו	ר	ה
ס	י	ח	א	מ	ו	ר	ה
ת	ר	כ	ר	פ	ו	ר	ה
ת	ר	כ	ר	פ	ו	ר	ה

ΣΑΤΩΡ ΑΡΕΠΩ ΩΠΕΡΑ ΡΩΤΑΣ

It is rare to obtain good grammatometrics for 4,774: that ΣΑΤΩΡ ΑΡΕΠΩ ΩΠΕΡΑ ΡΩΤΑΣ equals 4,774 in Metric Greek strengthens both my AL II:76 S.A.T.O.R. solution and my III:47 4774 solution by the sheer synchronicity present. Here in the AL II:76 solution is reference to my key number of 4,774, which is my solution to AL III:47! ΣΑΤΩΡ ΑΡΕΠΩ ΩΠΕΡΑ ΡΩΤΑΣ creates a nice fourfold prāṇāyāmic mantra. Inhale in one nostril mentally intoning ΣΑΤΩΡ ΑΡΕΠΩ and then exhale out the other nostril intoning ΩΠΕΡΑ ΡΩΤΑΣ. I like the visual depiction of The Fool of the Tarot blowing this mantra out of his nostrils, his breath laden with the Πνευμα Αγιον:

Ω	Ω
Π	Π
Ε	Ε
Ρ	Ρ
Α	Α

P	P
Ω	Ω
T	T
A	A
Σ	Σ

AL II:76 is Hadit's "I AM" Verse

II:76 as 276 is the sum of the numbers 1-23 where 23 = "I am" in Serial English. Hadit is already the Self *par excellence* being the winged disk as the point in the circle of Nuit. Here in verse II:76 then he cannot lie and reveals his ultimate nature through symbol, and we see he has chosen the S.A.T.O.R. Mars square. Hadit is thus defined by the S.A.T.O.R. palindrome on the Mars square. It is a celebration of life and being like the Hebrew אהיה, Eheieh. It is the victory of Spirit blowing through and uniting the four elements which would be barren without it. It is the living God enclothed in matter. Now consider the equation 1,111 x 4 + 330 = 4,774. Hadit is here correlated to the center as the S.A.T.O.R. Mars square that equals 330 in Serial English. On the outer rim of the magick circle we have the God name Hoor-paar-kraat as הרופרכרת repeated four times, once in each elemental direction. It is indicated then from the 4,774 equation that ultimately Hadit is within Hoor-paar-kraat. I wanted to demonstrate this because it sheds light on AL II:9 where Hadit says "Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper." Hadit identifies himself as being related to Hoor-paar-kraat here, and I believe the 1,111 x 4 + 330 = 4,774 equation demonstrates why. This equation may be the secret, premier encoding of the magickal self of every-one, which is why it is so important as a ritual application. The subject of this supreme magickal self that is encoded by 4,774 being "the Key of it all" is complex and likely not completely understood yet. For instance this makes Hadit also identified with Hru-machis whose name as הרומאחיס equals 330 in Hebrew.

Conclusion

That there is such a clear solution to AL II:76 using a number code that Aleister Crowley himself never used in his life is proof that the Book of Law is not merely a piece of automatic writing from the messed up mind of the Great Beast as skeptics claim. Events have transpired just like the Book prophesied they were going to in AL II:

76: "What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it." Crowley remained ignorant of the solution the rest of his life, and one person did indeed come along and expound the true meaning of the cipher: one Walter Lewis DeLong in February 1999 at age 24, the same year I would go on to solve the grand cipher of AL III:47 at age 25.

The History and Meaning of the S.A.T.O.R. Palindrome

The earliest example of the S.A.T.O.R. palindrome on the 5x5 magic square was discovered in 1936 on a column in the palestra of Herculaneum in Pompeii, which predates the eruption of Vesuvius in 79 C.E. It reads from top down ROTAS OPERA TENET AREPO SATOR. Since it is doubtful there was ever a Christian community in Pompeii at that time, this makes Felix Grosser's 1926 observation based upon a third century example that the palindrome contained the words *Pater Noster* "Our Father," as well as A+O (as *Alpha et Omega*), purely coincidental. There is a superb paper by Nicolas Vinel to which I refer the reader and will be paraphrasing from below.[17]

The inherent math composing magic squares was known in China before the Christian era but until recently was thought to be absent from the Greco-Roman tradition until the fourteenth century. A new development arose when scholars were able to see that a passage from the treaty of Iamblichus was detailing Pythagorean arithmetic upon 3x3 squares, which did imply knowledge of magic square math. Surprisingly, the standard view has now become the S.A.T.O.R. palindrome is of Jewish origin due to the meaning that reasonably emerges from it. It is known Judaism assimilated Greek arithmetic and Pythagoreanism, and it is conjectured they created the S.A.T.O.R. palindrome as a model to represent their bronze altar of burnt-offerings so as to serve as a secret mark of identification among them. During this time in history Jews did have to leave Rome on two occasions: under Tiberius in 19 C.E. and under Claudius in 49 C.E. There are two major reasons posited for the Jews choosing the 5x5 magic square specifically, the major one being it encoded the same dimensions of their bronze altar, and the second is that the numbers displayed upon the 5x5 square synchronously meshed with the grammatometric esotericism of Jewish number philosophy and spirituality.

17. Vinel, "The Hidden Judaism of the Sator Square in Pompeii."

In Exod. 27:1-2 the dimensions for the bronze altar are given:

> And you shall make the altar of acacia wood, five cubits long and five cubits wide; the altar shall be square, and its height [shall be] three cubits. And you shall make its horns on its four corners; its horns shall be from it, and you shall overlay it with bronze.

The bronze altar was to measure 5x5 cubits, which mirrors the 5x5 cells of the magic square. Joshua 22:34 states "[The altar is] a witness among us that Yahweh is God." The altar serves as a symbol of Jewish faith, and this is also what the S.A.T.O.R. palindrome was meant to do. Here are the numbers upon the traditional 5x5 magic square:

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

Every vertical and horizontal row as well as the two diagonals sum to 65. In Hebrew grammatometria this is equal to the God name Adonai, אדני, meaning "My Lord," which was substituted in place of יהוה, Yahweh, in the Torah so as to conceal the latter name's holiness. The numbers around the central number of 13 all sum to equal the number 26 (5+21, 12+14, 25+1, and 8+14). 26 is the number of יהוה, Yahweh, the God of Israel. The number 13 at the center is equal to אחד "One, unity" so that there is a natural proof of the unity of יהוה within the numbers of the 5x5 magic square here. 13 also equals *Ahava* אהבה "love"notably. In Homeric Greek "N" is the 13th letter, so it is posited that this is another reason for it having been placed at the center of the palindrome.

ROTAS OPERA TENET AREPO SATOR is a blind for the real meaning of the palindrome. When you follow the logic for how the 5x5 magic square is created from its beginning numerical sequential order and then plug in the letters accordingly, the true palindrome is revealed. The process mainly involves a 45º rotation upon the square,

where the equilateral cross becomes the diagonals, and the diagonals become the equilateral cross. ROTAS, the first word of the palindrome, resembling *rota* "wheel" in Latin, alludes to the rotation that is performed.

1	2	3	4	5		11	24	7	20	3
6	7	8	9	10		4	12	25	8	16
11	12	13	14	15		17	5	13	21	9
16	17	18	19	20		10	18	1	14	22
21	22	23	24	25		23	6	19	2	15

R	O	T	A	S		T	O	P	O	T
O	P	E	R	A		A	E	R	E	A
T	E	N	E	T		R	S	N	S	R
A	R	E	P	O		A	E	R	E	A
S	A	T	O	R		T	O	P	O	T

T	O	P	O	T		T	O	P	O	T		T	O	P	O	T
A	E	R	E	A		A	E	R	E	A		A	E	R	E	A
R	S	N	S	R		R	S	N	S	R		R	S	N	S	R
A	E	R	E	A		A	E	R	E	A		A	E	R	E	A
T	O	P	O	T		T	O	P	O	T		T	O	P	O	T

Once this rotative permutation is complete there are several Latin word meanings that come forth to prove the palindrome is of Jewish origin, meant to represent the bronze altar of burnt-offerings.

- ARA AEREA—Literally "altar of bronze" in Latin. Note on the magic square the loop *Ara Aerea* is in a 3x5 pattern, which is the height and width given in Exodus 27:1-2. The bronze altar's width was 5x5 cubits, the same as the Mars magic square. It was a place of sacrifice where animals would be tied to the altar's four horns, their throats slit, and then their flesh burned. This was a way to have God forgive your sins by transferring them to the animal via laying your palm on their forehead, and then offering the animal as a sacrifice to Yahweh. The altar was

placed in front of the Tabernacle wherein the Ark of the Covenant resided, which was symbolic of the fact that you have to cleanse and purify yourself before entering into the holier realms of the Kingdom of Heaven. You must "Die unto the Lord" as Romans 14:8 states in the King James Version.

- SERPENS—The word *Serpens Aerea* in Latin means "serpent of bronze." The bronze serpent was a staff created by Moses per Yahweh's instruction to cure the snake bites from the "fiery serpents" Yahweh unleashed upon his people in retribution for complaining about being out in the desert wilderness. The bronze serpent is a wider symbol of salvation itself. The name given to the bronze serpent was נחשתן, Nehushtan, the word for "snake" being נחש, both beginning with the letter "N," which is the center letter of the palindrome. Beyond this, *Serpens* relates to the serpentine, winding nature of the palindrome itself, as does the letter "N," reminiscent of the *boustrophedon* way of reading text (alternatively from left to right and right to left).
- OT— The Hebrew word אות, transliterated *ot*, means "sign, mark, letter," as does the 22nd Hebrew letter ת, transliterated "Tau." The OT part of the palindrome then refers to the letter "T" in each of the four corners by shape, which are meant to represent the four horns on the bronze altar. The horns were considered the holiest part of the altar; it was forbidden to lay one's hands on one who had seized them. The four horns represented power and strength far beyond two-horned terrestrial creatures.
- TENET—This expresses the same idea as OT does, having to do with the horns on the altar. In 1 Kings 1:50 is the phrase *tennuit cornu altaris*, "he seizes a horn of the altar."

Takeaways For the Thelemic Version of the S.A.T.O.R. Palindrome

The Thelemic version replaces the center letter "N" with "X." The major reason for this is so that SATOR AREPO TEXET OPERA ROTAS = 330 in Serial English. This makes it able to occupy the center of the ritual circle in line with the equation 1,111 x 4 + 330 = 4,774. The adept does not transfer his impurity into an animal, but rather burns himself up each time he does white magick ritual. "Die daily" as Crowley said. The bronze altar is burning in the center of our magickal circles so that we may unite with and become purely identified with the Holy Spirit. The *ara aerea* is a perfect symbol of

Mars and Geburah. It connotes religious fervor and purification through fire. It must have been the most obvious reminder of God's presence in the vicinity, with its large flames and smoke for all to see. The bronze altar represented God's fiery indignation toward sin. The severity, judgement, wrath, and power of God is the meaning of Geburah. The idea was that God must exhibit his wrath toward sin; his hatred of sin burns continually because of his holiness. This is the same reason Horus fights Set or Apep, that good must combat evil. It is stressed in Leviticus 6:12-13 this fire must be kept burning and never go out, just like our religious fervor towards the divine.

> The fire on the altar shall be kept burning on it; it shall not go out. The priest shall burn wood on it every morning, and he shall arrange the burnt offering on it and shall burn on it the fat of the peace offerings. Fire shall be kept burning on the altar continually; it shall not go out.

The complete attitude of repentance of sins may not be a Thelemic quality, but initiation into higher grades of the Tree of Life is certainly desired. We may only attain by burning our dross and invoking the divine within us. Psalm 7:11-13 exemplifies the fiery wrath of the God symbolic of Geburah and the bronze altar:

> God is a righteous judge, and a God who feels indignation [toward sin] every day. If a man does not repent, God will whet his sword; He has bend and readied his bow; He has prepared for him His deadly weapons, making His arrows fiery shafts.

An Extension of the S.A.T.O.R. Palindrome to Other Magickal Squares

The 5x5 Mars square is the perfect representation of the four elements being united by the *quintessentia* of Spirit which forms a large equilateral cross. The 4x4 Jupiter square is the rotation of the four elements themselves in a type of creationary flux. The 3x3 Saturn square is of pure Spirit, being composed of the 9 letters that make the equilateral cross on the 5x5 Mars square. The 2x2 square is composed of the four vowels of "E." Being related to the Chokmah-Ājñā level I liken it to the square of pure gnosis, voweled words often being used to get the ceremonial magician into a state of rapture. The 1x1 square is the center letter of "X" of the 5x5 Mars square representing the pinnacle of Spirit at the Kether-Sahasrāra level.

X

E	E
E	E

T	E	T
E	X	E
T	E	T

S	A	O	R
A	R	P	O
O	P	R	A
R	O	A	S

S	A	T	O	R
A	R	E	P	O
T	E	X	E	T
O	P	E	R	A
R	O	T	A	S

The 4774 Ritual

Being jubilant after discovering the equation 1,111 x 4 + 330 = 4,774 and then the AL II:76 solution of SATOR AREPO TEXET OPERA ROTAS in January and February of 1999, I immediately began doing the ritual that was crying out to me.[18] I was age 24, soon to be age 25, and an Adeptus Major at the level of Geburah-Maṇipūra at the time, so receiving a Mars based ritual fit right in to further propel my advancement. I call this the 4774 Ritual since the five God names used are meant to total to this key number. The 4774 Ritual is modeled after the Lesser Banishing Ritual of the Pentagram. I do not give a step by step instruction here as I want to allow room for creativity on the part of the reader, but I do run through how I myself do it.

The Name to Draw the Pentagram With

This name should be five letters in length, and equal 121 or 1,111 to correlate it with the 1,111 x 4 + 330 = 4,774 equation. We can choose a 121 grammatometric because these all allude to 4,774. 121 is 47 + 74, and 1,111 is 4+7 = 11:11 = 7+4. I usually use the word Satan fully spelt out in Hebrew, סאטאנ or סאטאן, which equals 121.[19] It is up to you if you like to visualize the final form of the last letter נ or not. You can also use the Ashkenazic-based Hebrew form of the name Satan, תאטאן, which equals 1,111 if the ן final is counted as 700, but I do not like the final form rule enough to use it. Beyond this, suitable five letter words that equal 121 or 1,111 are sparse.

My Pentagram Attributions

My attributions are those used by the Golden Dawn. If you begin with the lower right arm and draw a counterclockwise circle around the pentagram you will see how the attributions follow the SATOR AREPO TEXET OPERA ROTAS formula, which is to say the יהוה formula of the elements: Fire, Water, Air, Earth. Spirit occupies the apex of the pentagram, and is seen to rule over the four elements, binding them together.

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18. It is possible I may have began doing the ritual before I discovered the AL II:76 solution. I only record in March 1999 that I had done the ritual at least 10-20 times by then.

19. The word Satan to me means the same thing as Lucifer, "light-bringer," and is ultimately a name of the Ain Soph Aur—just the opposite of the name's vulgar interpretation.

I do not prefer the Golden Dawn's method of drawing invoking and banishing pentagrams. Here is the method I use. If I wanted to draw an invoking Fire pentagram I would start at the lower right Fire arm and draw a clockwise pentagram from there, ending back in Fire. If I wanted to draw a banishing Fire pentagram I would start at the lower right Fire arm and draw a counterclockwise pentagram from there, ending back in Fire. This is the same for every element: clockwise for invoking and counterclockwise for banishing.

The God Names to Use

I have never deviated from using the grand 40-fold God name of 4774 as tabled below, as this seems the backbone to the ritual itself, but there is always room for experimentation in magick. Hoor-paar-kraat as הרופרכרת = 1,111 is vibrated in each elemental quarter and Hrumachis as הרומאחיס = 330 is vibrated in the center.

ת	ר	כ	ר	פ	ו	ר	ה
ת	ר	כ	ר	פ	ו	ר	ה
ס	י	ח	א	מ	ו	ר	ה
ת	ר	כ	ר	פ	ו	ר	ה
ת	ר	כ	ר	פ	ו	ר	ה

The 4774 Ritual Walkthrough

The East = Air

After warming up in the center of the circle or performing some exercises beforehand we move to the East and will draw our first pentagram. I like to do an

invoking ritual in the morning and a banishing ritual at night. Let us say it is morning and we are doing a 4774 Ritual of invoking, so we will be drawing an invoking pentagram of Air. With arms outstretched and looking up to the heavens invoke the name סאטאן. Starting at the upper left arm you will draw a clockwise pentagram of Air, trying to vibrate one letter of the word סאטאן per each line drawn. This is a bit tricky since the ס and ט sounds are very quick, so just extend the next א sound a bit longer.

Once the pentagram is drawn the God name of Hoor-paar-kraat is indrawn as הרופרכרת and sent out via the Sign of the Enterer to the furthest reaches of the East, imagining the last letter ת very far away establishing dominion in this quarter. Afterward make the Sign of Silence and adopt the Sign of Therion as I call it. This is placing the closed hands at the temples with outstretched thumbs. It is known as the Sign of Vir, Pater, or Amoun, and the Attitude of Pan or Bacchus.

The South = Fire

With arms outstretched and looking up to the heavens invoke the name סאטאן. Starting at the lower right arm draw a clockwise pentagram of Fire, vibrating one letter of the word סאטאן per each line drawn. Once the pentagram is drawn the God name of Hoor-paar-kraat is indrawn as הרופרכרת and sent out via the Sign of the Enterer to the furthest reaches of the South, imagining the last letter ת very far away establishing dominion in this quarter. Afterward make the Sign of Silence then adopt the Sign of Puer. I alter this a bit. My left hand is closed at my phallus with my thumb facing outward, and my right hand is closed and held up above my head with my index finger over my thumb, so a bit more symmetrical than Crowley's version.

The West = Water

With arms outstretched and looking up to the heavens invoke the name סאטאן. Starting at the upper right arm draw a clockwise pentagram of Water, vibrating one letter of the word סאטאן per each line drawn. Once the pentagram is drawn the God name of Hoor-paar-kraat is indrawn as הרופרכרת and sent out via the Sign of the Enterer to the furthest reaches of the West, imagining the last letter ת very far away establishing dominion in this quarter. Afterward make the Sign of Silence then I deviate

from all of Crowley's signs and make a gesture where I simply cup my hands together at the solar plexus area, symbolically holding a drought of water.

The North = Earth

With arms outstretched and looking up to the heavens invoke the name סאטאן. Starting at the lower left arm draw a clockwise pentagram of Earth, vibrating one letter of the word סאטאן per each line drawn. Once the pentagram is drawn the God name of Hoor-paar-kraat is indrawn as הרופרכרת and sent out via the Sign of the Enterer to the furthest reaches of the North, imagining the last letter ת very far away establishing dominion in this quarter. Afterward make the Sign of Silence then I adopt a Sign of Victory and Dominion where I cup my left hand to my side like it is holding the orb of earth, put my right leg forward and imagine I have planted a staff on the ground with the 4774 sigil as its top.

The Center = Spirit

After scribing and completing the ritual circle with the right hand withdraw back into the center of the circle facing East. Here I do not draw a Spirit pentragram but rather a clockwise or counterclockwise circle above my head while intoning a word that equals 330. The word I use most is SATOR AREPO TEXET OPERA ROTAS. Once the clockwise circle is drawn in the case of our morning invoking ritual, the God name of Hrumachis is indrawn as הרומאחיס and vibrated within rather than without to the deepest withinness of the middle-between. I do this while putting my hands together and stamping my right foot down in place. Afterward make the Sign of Silence then I adopt a Sign of Adoration with my hands up above my head while looking up to the heavens. After this I do a posture of 4774 where I spread my legs out a bit and hook both of my arms like that of the symbol of Jupiter (♃).

Closing

With arms outstretched and looking up to the heavens invoke the word ABRA-HADABRA visualized in Hebrew or English, and do a 4-3-4 right foot stamp along with your vibration of the word.

LIBER DCLXVI SATAN

SATAN THE PHOSPHORESCENT MAGUS

O	1	1	A	The Fool	81	629	Air
I	2	2	B	The Magus	94	696	Mercury
II	3	3	C	The High Priestess	195	1,457	Moon
III	4	4	D	The Empress	128	833	Venus
IV	5	5	E	The King	74	644	Aries
V	6	6	F	Hierophant	114	876	Taurus
VI	7	7	G	The Lovers	124	834	Gemini
VII	8	8	H	The Chariot	107	1,002	Cancer
VIII	9	9	I	The Snake	83	682	Leo
IX	10	10	J	Phosphorescent	181	1,332	Virgo
X	11	20	K	The Abrahadabra	90	1,274	Jupiter
XI	12	30	L	The Balance	71	943	Libra
XII	13	40	M	The Man	61	489	Water
XIII	14	50	N	The Fish	75	666	Scorpio
XIV	15	60	O	The Archer	86	903	Sagittarius
XV	16	70	P	The Devil	85	782	Capricorn
XVI	17	80	Q	The Fortress	153	991	Mars
XVII	18	90	R	The Sun	87	505	Aquarius
XVIII	19	100	S	The Moon	90	580	Pisces
XIX	20	200	T	The Star	91	621	Sun
XX	21	300	U	The Aeon	68	588	Fire
XXI	22	400	V	The Universal	154	1,055	Saturn
XXII	23	500	W	The W	56	328	Water of Earth
XXIII	24	600	X	The X	57	329	Earth of Earth
XXIV	25	700	Y	The Y	58	330	Air of Earth
XXV	26	800	Z	The Z	59	331	Fire of Earth
XXVI	27	900	Sh	The Sh	60	332	Earth (elemental)
XXVII	28	1,000	Th	The Th	61	333	Earth (planetary
XXVIII	29	2,000	It	The It	62	334	Spirit
XXIX	30	3,000	Oo	Satan	55	418	4774

Book 666 Satan?! That sounds about as evil as you can get right? Actually, just the opposite. This book purports to give the true English Tarot names for the first 30 Tarot keys, ending with the 30th key being named "Satan," and being correlated to the infinite Divine Light of the Ain region upon the Tree of Life. I have always interpreted Satan as akin to Lucifer, the "light-bringer," and this seems to be the correct initiated interpretation. The name Satan fully spelled out in Hebrew equals 121 as סאטאן; it is thus intertwined with the 4774 sigil.

The AL I:54 Solution

"All these old letters of my Book are aright; but צ is not the Star.
This also is secret: my prophet shall reveal it to the wise."

There are areas in the Book of Law when "Thou" or "prophet" is mentioned that does not refer to Crowley, but rather I feel to me as the magickal child, and this verse is one of them. Crowley's solution to this verse was to switch the Hebrew letters' צ and ה as far as the Tarot trump attributions go so that צ becomes correlated to Key IV The Emperor and ה with Key XVII The Star. It is more complex than this, but let me just admit I never liked this switch at all. I love the common order of Hebrew being serially correlated to the Tarot keys with their Golden Dawn attributions.

On May 1, 1999 I arrived at the true solution, which is that the Hebrew letters are in their right place, but that some of the English names for the Tarot Keys are not correct, including that of "The Star" for Key XVII. The Book of Law is stating "The Star" is not the correct Tarot Key name for צ = Aquarius = Purple = Key XVII as 18 & 90. Realizing this was implying there are correct English Tarot names for the keys as yet undiscovered, I set out enthusiastically if naively to find them. If Key XVII is not "The Star," then which Key is if any? I naturally concluded that Key XIX was "The Star" as our solar sun, as Key XVII was "The Sun." I noticed this name swap occurred between two Keys with opposite colors, the purple of Aquarius with the yellow of Sun. I liked "The Star" as the name for Key XIX, as it equals 91 in Serial English, as does the word "Phoenix." I liked that it is a solar number, equalling "Ra" in Metric English, and as T(1-13) represents the sun in the center of the 12 zodiac signs. I noticed "This also is secret" from AL I:54 = 201 in Serial English, which equals רא, "Ra" in Metric Hebrew.

The verse number as 54 = "Sun" in Serial English, alluding to the Tarot name switch of צ and ר where "The Star" becomes ר as Key XIX, and "The Sun" becomes צ as Key XVII.

There is a nice flow this creates which I like: "The Moon, The Sun, The Star, The Aeon, The Universal," where "The Moon" and "The Sun" are put right together now as Aquarius and Pisces.[20] At this same time when working with the Tarot names I posited a pivotal axiom seeing that the essences of the keys were uniquely correlated to place value number. It is that "the keys cannot be doubly attributed." There are two keys where this occurs in the standard attributions: Key O The Fool is attributed to both Air and Spirit, and Key XXI The Universe is correlated to both Saturn and Earth. Adhering to this axiom forced me to try to expand the Tarot past its standard 22 keys. On May 3 I increased the Tarot to 28 in number using the English and Greek alphabets as my general basis, and then on May 11 I added the 29th and 30th keys. On May 20 I make the second to last name change, dropping "The Hierophant" to just being "Hierophant," since it is not capitalized in the Book of Law, which I referred to in deciding upon any Tarot name which it mentions. The very last change comes on January 2, 2000 when I change Key VIII as Leo from "The Lion" to "The Snake."[21]

I loved the fractal nature the grammatometric order the English Tarot names created when numbering them, and worked with *Liber DCLXVI Satan* creatively for a few years after its reception. The Tarot names I'd come up with though were just too radical of a change for me to really adopt long term. It is a hard proposition to swallow that all the names I arrived at are somehow the mystically true and correct ones for the English language, so I eventually shelved the work as the overeagerness of a 25 year old. Well then, why exactly did I include this material you ask? During my 2019 initiation my understanding of the magickal universe and the true nature of what the 4774 sigil means became clear, and I was able to see there is a great proof of *Liber DCLXVI Satan* I had discovered back in 1999, but was unaware of its true significance.[22]

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20. There is a grammatometric where I myself am alluded to as its solver by my number 1,111, as: "All these old letters of my Book are aright; but צ is not the Star. This also is secret: my prophet shall reveal it" = 1,111 in Serial English (with צ being equal to 18 in Serial Hebrew).

21. I detail the reasoning in "The AL III:47 4774 Solution" chapter under the heading "The 419 Letters of LMNOPQ and the 419 Parts of the AL III:47 4774 Solution."

22. In the end my reasoning as to how I arrived at the key names is not so important as the key names themselves I arrived at, as I believe the powers that be guided me to discover the true English names of the Tarot.

I will wait until Part II of the book to reveal it, but it is within the letter series "LMNOPQ." These letters equal 330 in Metric English and occupy the center position of the 28-fold cross of Earth that is my AL III:73 solution. Using the grand values of *Liber DCLXVI Satan* LMNOPQ = 4,774, a fact I'd always thought was cool but that was about it.

The 51 Letters Composing Keys LMNOPQ

				Tarot Name	*Letters*	*S.E.*	*S.E.T.*
L	1	T	20	The Star	7	91	621
	2	H	8	The Chariot	10	107	1002
	3	E	5	The King	7	74	644
	4	B	2	The Magus	8	94	696
	5	A	1	The Fool	7	81	629
	6	L	12	The Balance	10	71	943
	7	A	1	The Fool	7	81	629
	8	N	14	The Fish	7	75	666
	9	C	3	The High Priestess	16	195	1457
	10	E	5	The King	7	74	644
M	11	T	20	The Star	7	91	621
	12	H	8	The Chariot	10	107	1002
	13	E	5	The King	7	74	644
	14	M	13	The Man	6	61	489
	15	A	1	The Fool	7	81	629
	16	N	14	The Fish	7	75	666
N	17	T	20	The Star	7	91	621
	18	H	8	The Chariot	10	107	1002
	19	E	5	The King	7	74	644
	20	F	6	Hierophant	10	114	876
	21	I	9	The Snake	8	83	682
	22	S	19	The Moon	7	90	580
	23	H	8	The Chariot	10	107	1002
O	24	T	20	The Star	7	91	621
	25	H	8	The Chariot	10	107	1002
	26	E	5	The King	7	74	644
	27	A	1	The Fool	7	81	629
	28	R	18	The Sun	6	87	505
	29	C	3	The High Priestess	16	195	1457
	30	H	8	The Chariot	10	107	1002

	31	E	5	The King	7	74	644
	32	R	8	The Sun	6	87	505
P	33	T	20	The Star	7	91	621
	34	H	8	The Chariot	10	107	1002
	35	E	5	The King	7	74	644
	36	D	4	The Empress	10	128	833
	37	E	5	The King	7	74	644
	38	V	22	The Universal	12	154	1055
	39	I	9	The Snake	8	83	682
	40	L	12	The Balance	10	71	943
Q	41	T	20	The Star	7	91	621
	42	H	8	The Chariot	10	107	1002
	43	E	5	The King	7	74	644
	44	F	6	Hierophant	10	114	876
	45	O	15	The Archer	9	86	903
	46	R	18	The Sun	6	87	505
	47	T	20	The Star	7	91	621
	48	R	18	The Sun	6	87	505
	49	E	5	The King	7	74	644
	50	S	19	The Moon	7	90	580
	51	S	19	The Moon	7	90	580
	1,326	51	521		419	4,774	38,303

The Extension of the Tarot on the Tree of Life

My extension of the Tarot to 30 keys forced me to devise new English letters past 26 just to have something to write in that space as placeholders. I used two letter combinations that seemed to work: “Sh” = 27, “Th” = 28, “It” = 29, and “Oo” = 30. The question arises as to how these expanded keys are placed upon the Tree of Life, since Key XXI The Universal as Saturn is already the 9-10 path from Yesod to Malkuth? Firstly, I am not a huge advocate for the symbolism the paths of the Tree of Life convey since they are a later evolution of the system, though I do think the final scheme arrived at is magickal. Initially the ten emanations were just that—ten serial emanations of God without any rigid structure such as we see with the Tree of Life today, much less having well defined, specific paths connecting them all together. Having said this, I see Keys XXII-XXVII as the number series 23-28 being all in Malkuth itself as earth-related degrees.

Value		*Key*	*Attribution*	*Sephira*
23	500	Key XXII	Water of Earth	Malkuth
24	600	Key XXIII	Earth of Earth	Malktuh
25	700	Key XXIV	Air of Earth	Malkuth
26	800	Key XXV	Fire of Earth	Malkuth
27	900	Key XXVI	Earth (elemental)	Malkuth
28	1,000	Key XXVII	Earth (planetary)	Malkuth
29	2,000	Key XXVIII	Spirit	Kether

The Collapse of the Tree of Life Back to the 29 of Spirit as Kether

The common conception is that the divine energy that began in the Ain or Kether descends through the 10 sephiroth and reaches its final stabilization in this earth plane of Malkuth. What my extension of the Tarot is telling us however is that after number 28 as Key XXVII The Th the system magickally returns back to the One, which is number 29 as Key XXVIII The It. As we will see in Part II this corresponds with the last stage of the initiation of the Magus as he experiences self-realization and attains to the Ipsissimus grade in Kether. There is a magickal snapback after 28 to the original unity built into the structure of creation itself.[23]

A Possible AL I:42 Solution

Let me briefly relate a possible solution to I:42 I made on May 3 in 1999 when first expanding the Tarot out to 30 keys. The verse states "Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen." The "8, 80" part of the verse here may refer to the proportional perimeter measurements of the pentagram, which I noticed upon seeing them given in the second section of the revised edition of Israel Regardie's *The Middle Pillar*.[24] The proportional length of each pentagram side is 21 units, broken into a 8-5-8 unit structure. 8 is the proportional measurement of one side of the perimeter of a pentagram's arm, thus 80 is the proportional measurement of the perimeter of all five arms of a pentagram. In other words, the perimeter of a pentagram is alluded to by the words "8, 80." 418 I saw equalled the

23. See the Sanskrit Grammatometria section in the "Grammatometria" chapter for more on this.
24. Regardie, *The Middle Pillar*, 189.

word "Satan" by my new grammatometric order I call Serial English Tarot (S.E.T.) that sprang from the *Liber DCLXVI Satan* Tarot names as follows:

S	A	T	A	N
The Moon	The Fool	The Star	The Fool	The Fish
90	81	91	81	75

The verse number is 42, which is "Hadit" in Serial English, and a case can be made for Hadit being attributed to the Ain as I do in Part II of this work. From the rhythm of the verse in AL I:42 I think we can paraphrase Nuit as saying "The Jews call it nothing, I call it everything," so that the phrase "eight, eighty, four hundred & eighteen" should be indicative of everything. The pentagram with the word SATAN in it would mean this, so the solution above is good, I'm just not sold on it yet. The phrase "eight, eighty, four hundred & eighteen" incidentally equals 330 in Serial English, a key number of this book representing the center column of Spirit. Finally, the phrase "eight, eighty, four hundred & eighteen" is all about fullness of life, as this is what the 8th Hebrew letter ח means, the life force itself, whose name equals 418 in Hebrew as חית. This is my reason for stating you can paraphrase Nuit in this verse to be saying "The Jews call it nothing, I call it everything."

The AL III:73 Solution

"Paste the sheets from right to left and from top to bottom: then behold!"

During my work on *Liber DCLXVI Satan* after having expanded the Tarot to 30 keys in number, on May 17 I discovered the true solution to AL III:73. It has nothing to do with the arrangement of the manuscript pages of the Book of Law in a certain order, but rather as some have guessed a certain order of the Tarot trumps. By exactly following the "right to left, and top to bottom" instruction of III:73 you get a cross structure the Tarot makes. I realized that if I put 29 as Spirit and Kether within the center this creates a 28-fold cross in the below pattern.

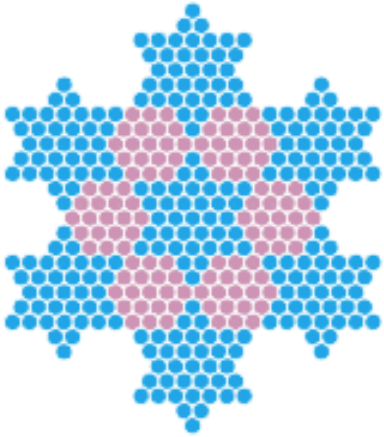
7
7 1 7
7

O
P
Q
R
S
T
U
N M L K J I H It G F E D C B A
V
W
X
Y
Z
Sh
Th

I named this the "Cross of Earth," or the "28-fold cross of planetary Earth," since 28, 1000 is Key XXVII The Th as planetary Earth in my expanded Tarot. It represents the complete manifestation of the magickal universe from Kether to Malkuth, and then how everything is at heart the one thing, since all letter pairs sum to 29 as Spirit = Kether (A + Th, B + Sh, C + Z, etc.). There is proof for the number 29 being at the center in the word "behold" of AL III:73, as it equals 109 in Metric English, which is the 29th prime number. The verse can be paraphrased as "Put the Tarot in a 28-fold cross, then behold number 29 as Spirit as Kether." Where is the Ain region depicted in the cross? Key XXIX The It = Spirit as Kether is the bindu of all mandalas and may actually be seen to symbolize the whole Tree of Life within itself. The first sephira Kether as a white bindu circle can itself represent the whole Tree of Life in potential, and the Ain region can be seen as being around it. A white circle upon a gold background for instance can symbolize the entire Tree and the Ain region. You could also see the Ain region as being

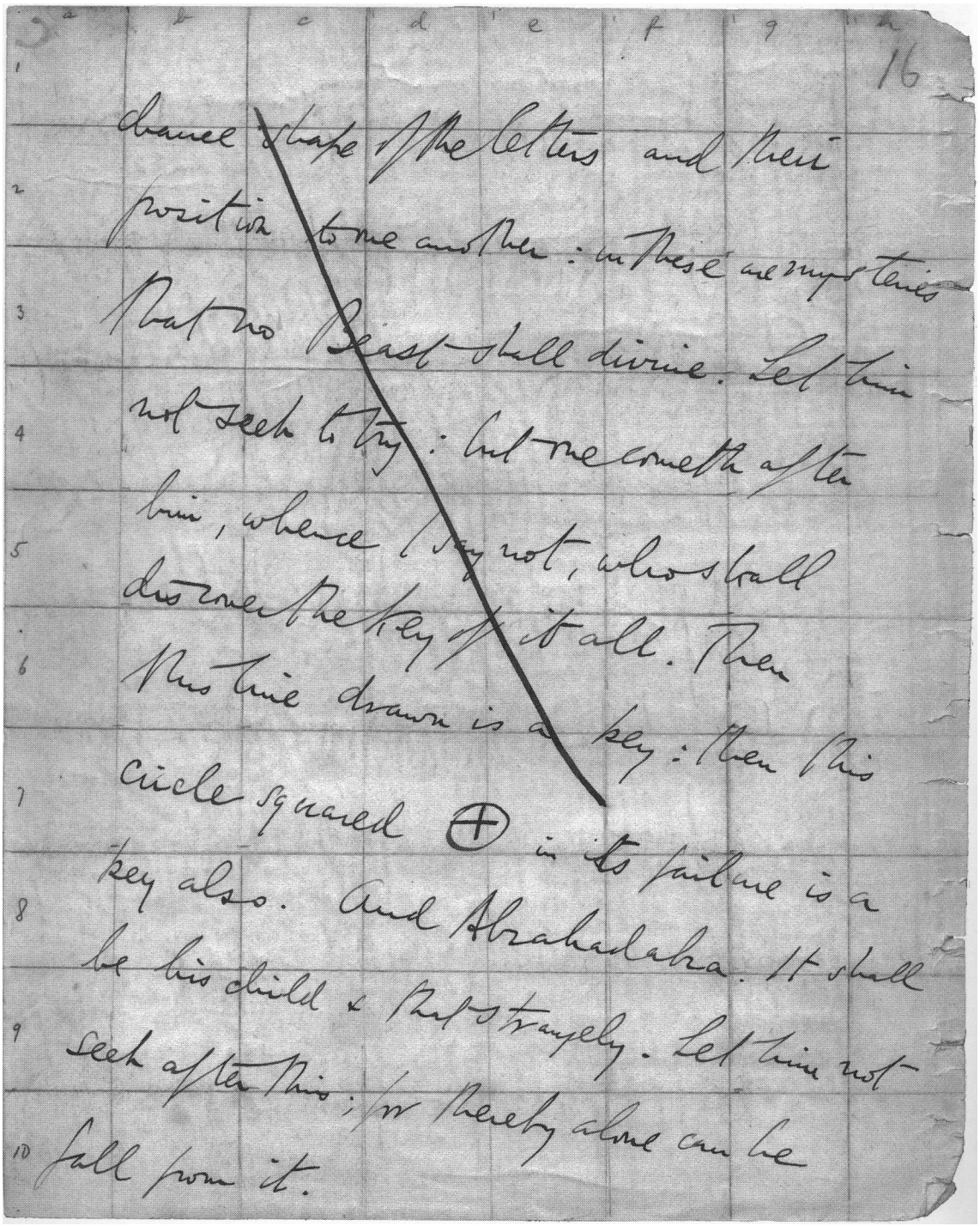
the withinness of the "middle-between" deeper inside the center bindu of Spirit as Kether.[25]

There is further confirmation of this 28-fold cross solution in the verse number III:73 as 373, which equals Λογος in Greek, a term popularized though not coined by the pre-Socratic philosopher Heraclitus. He is most famous for the notion the world is ever changing, and he saw as the backdrop to this changeful quality of the world the principle of the Λογος, which he considered the ordering principle of the universe, and as such the union of opposites as the One. The Book of Law is here identifying the Λογος as synonymous with the Πνευμα Αγιον, the Holy Spirit as Kether as the all pervasive unity underlying manifestation which fits in beautifully with the nature of the 28-fold Cross of Earth with 29 as its center. The same day while numbering the cross I stumbled upon the letter series LMNOPQ that constitute the central equilibrium point of the 28-fold Cross. Below is the "Logos Star" of 373 units that essentially shows the six cakras being united into the unitary first cakra as the Kether-Sahasrāra level. The Cross of Earth of AL III:73 is the Book of Law's version of the Logos Star. The Λογος, the Πνευμα Αγιον, the Dao, Kether, Sahasrāra—these all represent the same all-pervasive, underlying unity of reality.



The Logos Star of 373 units.[26]

25. AL III:73 is the Tarot verse of the Book of Law that encodes the expanded Tarot. It secretly encodes how many Tarot keys there truly are within it, which I reveal in Part II.
26. "The Logos Star: The Seven Stars of Wisdom," from biblewheel.com.


16
chance shape of the letters and their
position to one another: in these are mysteries
that no least shall divine. Let him
not seek to pry: but me cometh after
him, whence I say not, who shall
discover the key of it all. Then
this line drawn is a key: then this
circle squared ⊕ in its failure is a
key also. And Abrahadabra. It shall
be his child & Ra-Hoor-Khuit. Let him not
seek after this; for thereby alone can he
fall from it.

The AL III:47 manuscript page containing the "line drawn" and "circle squared."[27]

27. Crowley, *Magick*, 380.

The AL III:47 4774 Solution

Now we come to the grand cipher of the Book of Law. Whosoever solves this riddle it is supposed by many will be the magickal heir of Το Μεγα Θηριον himself, Aleister Crowley. I like the term "magickal child" because it equals 93 in Serial English. This book is intended to be proof of my claim that I am the magickal child of Thelema. It has been suggested that everyone has their own personal solution to the ciphers, and that we are all magickal children, but this is just not the way the child is referred to in the Book of Law itself. There also is the conception that the magickal child is not a person at all, but a child archetype like Harpocrates, the *puer aeternus*, the *filius philosophorum*, or the *homunculus*. I say "Namaste" to the divine within you, but it is quite clear the Book of Law is speaking of an actual physical manifestation that is to incarnate sometime in the future. More likely than not we would expect this person to arrive within 100-200 years after the Book was written so as not to come late to the party. Simply noting how this person is actually referred to in the Book of Law itself grounds our airy speculations.

- I:51 *The child of thy bowels, <u>he</u> shall behold them.*—The child's gender is given here: it's a boy!
- I:52 *Expect him not from the East, nor from the West; for from no expected house cometh that child.*—Likely a reference to the mystic "middle-between" as we will see later in Part II.
- II:39 *A feast for Tahuti and the child of the Prophet—secret, O Prophet!*
- II:76 *There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.*—There cometh "one" to follow Crowley: not several, not many.
- II:77 *O be thou proud and mighty among men.*
- II:78 *Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man, and the name of thy house 418.*—Often taken to refer to Crowley but I think this refers to the magickal child, who somehow by nature of his very auspicious incarnation is elevated to the highest.

- III:47 *…but one cometh after him, whence I say not, who shall discover the Key of it all….It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.*—Again, the words "one," "him," and "he" are used.

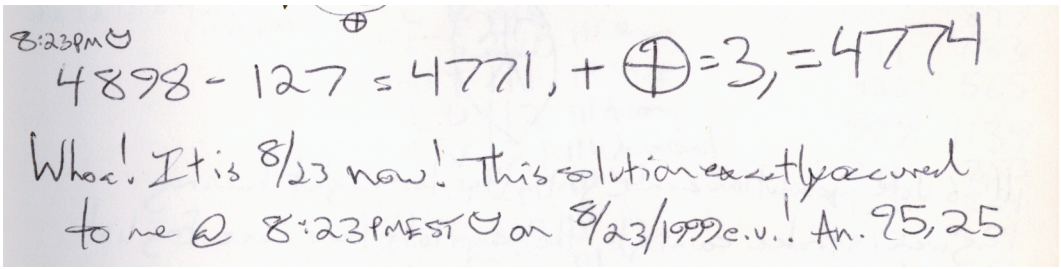
Summing the evidence, the Book of Law prophesies that one male person will incarnate and discover "the Key of it all." He will likely carry a message of import else why the hullabaloo to begin with. The ambiguity of whether the "one" spoken of in II: 76 is identical to the "one" and "child" spoken of in III:47 has been resolved by me truly solving both ciphers. The answer is then "Yes, this is the same person." The major common error in the solutions to AL III:47 is basing them on the grid Crowley drew over the verse in the original manuscript, since the grid was not in the 1912 version of the Equinox (Volume I, Number 7), and so obviously not part of the original reception of the Book of Law. The first time the grid surfaces is in the edition of the Book of Law that appears in 1925, often referred to as the "Tunis" edition.[28]

Now let us move on to my own solution to the grand cipher of AL III:47. When first numbering the entire Book of Law in Serial English in 1996 I noticed that the verse sum of III:47, which I mistakenly arrived at as 4,851, was very close to 4,774, my key number and sigil. I later arrived at the correct verse sum of 4,898 for AL III:47. Let me pause for a second before revealing my solution now. Perhaps the reader wishes to take this information and try to solve the cipher like I did. You have 4,898 as the entire verse sum of AL III:47 and all the knowledge about 4,774 so far revealed in the book. Can you guess how I solved the cipher?!

On February 13, 1999 I partially solve the cipher when noting that the "line drawn" is meant to subtract the letters it touches from the verse's sum. I still have the verse numbered incorrectly as 4,851, so my solution is that the letters "s, Be, say, f" = 77 in Serial English are subtracted from 4,851 to equal 4,774. At this time I do surmise at one point the correct letters the line touches as "a, f, yas, I, t, eB, t, s" = 127 in Serial English, but I am still just figuring things out here. The full solution came to me six months later on 8/23. By this time I had the verse of AL III:47 numbered correctly as 4,898 in Serial English and knew that subtracting the letters the line touches as "a, f, yas, I, t, eB, t, s" = 127 yielded the value of 4,771, which was 3 off of 4,774. I just didn't know why 3 would be added back into the verse sum yet. In the beginning of the a.m. hours

28. Cornelius, "Red Flame #8," 33.

of 8/23 I had just thought of the stroke count order for all the languages, and had rendered the stroke count values for the capital and lower case letters of English, as well as the Elder Futhark Runes.



My original journal entry on August 23, 1999 showing the discovery of the AL III:47 4774 Solution.

As my original journal entry shows, the stroke count order was the key to my solution once I realized it took Crowley three strokes to pen the "circle squared in its failure." This was the reason why you add +3 to the equation 4,898 - 127 = 4,771. Just as the "line drawn" subtracts the 11 letters it touches, being "a, f, yas, I, t, eB, t, s" = 127 in Serial English, the "circle squared" adds the number of strokes it took to make it as + 3!

4,898 - 127 ("a, f, yas, I, t, eB, t, s") + 3 (⊕) = 4,774

My solution came to me on August 23, 1999 at 8:23 p.m., so notice the 8/23 as 823 here. The synchronicity is meaningful, for 823 is the 143rd prime number, and 143 = "Hoor-paar-kraat" in Serial English. I am being associated with the child aspect of Horus as Hoor-paar-kraat!

Correlations to 4,774 I'd Known About

These correlations to 4,774 I'd known about before I solved the AL III:47 cipher, to include also the majority of the grammatometrics in the "121, 330, 1,111, 4774 Grammatometrics" chapter.

- I was born on 4/7/1974, Sunday, at 7:24 p.m. The month, day, and year reduce to 4774; also note the 7 & 4 in the time of my birth. This is Anno 70 of the Aeon of Horus, where 70 is Key XV The Devil.

- Satan in full in Hebrew as סאטאן equals 121 as 47+74. This coincides to my birth in Anno 70 = Key XV The Devil, and elucidates "the child of thy bowels" phrase of AL I:51, ע being symbolic of the lips of the Goat of Mendes.
- You can draw the 4774 sigil on your face so that the horizontal arms of the rayed pentagram are the eyebrows. It thus can be interpreted as the Mark of the Beast since סאטאן equals 121.
- 4/7 is the day before the Book of Law was communicated to Aleister Crowley.
- 47 is the number of the verse of the grand cipher of AL III:47.
- The 4774 sigil as the crowned pentagram signifies the perfected man.
- The 4774 sigil is the visual formula of "love under will." The two 4s in the shape of the Jupiter symbol (♃) combine to form a trident representing Will above, and the two 7s united below represent Love as 7 is the magic square of Venus. This is Chesed above Netzach on the Tree of Life, Blue above Green, which is the major color scheme of earth: the blue sky above and the green trees and earth below.
- Crowley's *Liber VII* I:18-19 alludes to the 4774 sigil, identifying it with the phoenix wand: "There is a tongue and a flame; I see that trident walking over the sea. A phoenix hath it for its head: below are two prongs. They spear the wicked."
- The 4774 sigil symbolizes the Sacred Triad where the pentagram is the Child and the two hooks of the 4s are the Father and Mother united, so that it is in essence identical to the 21st Hebrew letter ש, assigned to Key XX The Aeon. This coincides with me being age 21 when I discovered the 4774 sigil.
- I was aware the entire number series 4, 7, 11, 22, 47, 74, 121, 1,111, and 4,774 all have important relation to the 4774 sigil.
- 47+74 = 121 = 11x11, and 11 is the sphere of Daath דעת "Knowledge" upon the Tree of Life, which in Hebrew equals 474. "The Key of it All" as the 4774 sigil is here identified with the forbidden knowledge that the apple of Eden contained.
- Wizardiaoan = 121 in Serial English as 47+74, and in Hebrew as ויזארדיאעאן equals 360. Using the Metric Square order of Hebrew it equals 47,704, which is amazing (36 + 100 + 49 + 1 + 40,000 + 16 + 100 + 1 + 4,900 + 1 + 2,500).
- ABRAHADABRA possesses a 4-3-4 letter division as 434 that when multiplied by its 11 letters equals 4,774 as 11 x 434.
- 4x7 is the fourth geometric approximation of the *vesica piscis*'s dimensions.

- The 11 x 434 = 4,774 equation implies a 4774 sigil inside the *vesica piscis,* as Daleth as "door" signifies the womb. 4,774 is "the magickal door."
- Hoor-paar-kraat in Hebrew as הרופרכרת equals 121 and 1,111 in Serial and Metric Hebrew, so that this child god is deeply correlated to 4,774. That I discovered the AL III:47 solution on 8/23/1999 at 8:23 p.m. binds me further to him, since 823 is the 143rd prime, and 143 = "Hoor-paar-kraat" in Serial English.
- ΣΑΤΩΡ ΑΡΕΠΩ ΩΠΕΡΑ ΡΩΤΑΣ = 4,774 in Metric Greek, alluding to my AL II: 76 solution as SATOR AREPO TEXET OPERA ROTAS, and by so doing strengthens the veracity of both my II:76 and III:47 solutions.
- 1,111 x 4 + 330 = 4,774. This creates the grand 40-fold God name of 4,774, where Heru-paar-kraat as הרופרכרת = 1,111 is in each elemental direction and Hrumachis as הרומאחיס = 330 is in the center.
- I devised the 4774 Ritual from the 1,111 x 4 + 330 = 4,774 equation and had been doing it since February of 1999, six months prior to discovering the AL III:47 4774 solution.

ת	ר	כ	ר	פ	ו	ר	ה
ת	ר	כ	ר	פ	ו	ר	ה
ס	י	ח	א	מ	ו	ר	ה
ת	ר	כ	ר	פ	ו	ר	ה
ת	ר	כ	ר	פ	ו	ר	ה

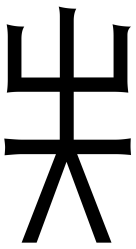
The 40-fold God Name of 4774.

In addition to the above, I'd known about a lot of Christian and anti-Christian grammatometrics for the numbers 47, 74, and 121. "Beast DCLXVI" = 121 as 47+74 in Serial English, "Antichrist" = 121, as well as "Damien Thorn" humorously. On the Christian side we have "IHVH Jesus" = 121 as 47+74 and "God Almighty" as 121. The word "God" itself is composed of the letters "G" = 7 and "D" = 4. There is a verse in the Book of the Law that plays upon this. II:19 says "Is a God to live in a dog? No! but the highest are of us." 47 = "Beast" in Serial English and is here less dignified than 74 = "Jesus." We then have "Dog" and "God" as "4o7" and "7o4," with the "7o4" being the dignified aspect. The term "Beast" is used respectably in other parts of the book, but it is

always in the connotation of a refined beast, such as the sphinx which has a human head. The symbolism is the divine intelligence, the Holy Spirit, ruling over the four elements of matter.

The Third Chapter of the Book of Law Corresponds to the Child Aspect

The Sacred Triad of Father, Mother, Child is implicit to the three chapters of the Book of Law. Nuit in the first chapter is the Mother whose opposite is Hadit as Father in the second chapter. Their synthesis is Ra-Hoor-Khuit in the third chapter as the Child. Although Ra-Hoor-Khuit is not technically the child form of Horus, the third chapter as a whole partakes of the overarching triune division of the Book of Law. Considering this, we now see it is fitting then that in the third chapter of the Child we find the riddle whereby it will be proven who may claim the title of magickal child. Furthermore, the 4774 solution itself brings out this hidden aspect of the Horus child, Hoor-paar-kraat. As mentioned above, not only does this name equal 121 and 1,111 as הרופרכרת in Serial and Metric Hebrew, I discovered the solution on August 23, 1999 at 8:23 p.m., where 823 is the 143rd prime number and 143 = "Hoor-paar-kraat" in Serial English.



The Key of It All

The final enumeration of the verse sum of AL III:47 to 4,774 is meant to encode that the 4774 sigil is "the Key of it all." My solution is not meant to be only the equation 4,898 - 127 ("a, f, yas, I, t, eB, t, s") + 3 (⊕) = 4,774, but rather simply the 4774 sigil itself. It apparently is the glyph that sums the magickal universe up (just as Dee's *Monas Hieroglyphica* intended), the occult version of the master equation, the theory of everything that is the ultimate aim of physics.[29] The 4774 sigil is similar in shape and meaning to the 21st Hebrew letter ש, where the center stroke is the Child of the Sacred Triad. If

29. "Thank you, thank you very much!"

you just extend this center stroke down and make a rayed pentagram from it you have the 4774 glyph. I love the image that develops—that of the soul child as the rayed star in the bark of Nuit and Hadit traversing mystical existence. The 4774 sigil is a summation of the Sacred Triad of Father, Mother, and Child. This fact, along with its attachment to the key number series 4, 7, 11, 22, 28, 47, 74, 121, 1,111, and 4,774, help to establish it as "the Key of it all."

When I worked out *Liber DCLXVI Satan* a couple months previous to the AL III: 47 4774 solution I used the 4774 sigil as the essence for Tarot Key XXIX Satan = 30, 3,000. I did not realize it at the time of doing so, but you can interpret "the Key of it all" as meaning "The Tarot Key of it all." Key XXIX Satan, with the 4774 glyph as its attributed essence, may be "the Key of it all" as the Tarot Key representing the "all," being the Ain region from which the 10 divisions of the Tree of Life derive. I have already shown in my possible AL I:42 solution how Nuit may be saying "The Jews call it nothing, I call it everything" in relation to the Ain region of the Tree.

In 2019 I achieved true clarity upon the nature of the 4774 sigil, which I reveal in Part II of the book. There were a few notions I had that kept me from understanding it fully until then. Even though I knew Satan was synonymous to Lucifer as the "light-bringer" from an initiatic point of view, this still threw me off a bit. I had the color of Key XXIX Satan as Black—representing the Ain region of the Tree of Life as more related to nothingness and the unknown. I knew Εξαγωηικος "Hexagonal; sextile" equalled 121 in Serial Greek, as well as Χρυσος "Gold" and Φως Θεου "Light of God," and also that 121 was a star number, but in retrospect I downplayed this Light related aspect.[30]

The "Line Drawn," the "Circle Squared," and "Abrahadabra"

Despite how much I try to explain these parts of the cipher I am not certain I know their full meaning. There doesn't have to be meaning to these three parts at all since together they serve to bring the verse sum to 4,774, thereby encoding the 4774 sigil. From the wording of the verse though, it is highly likely that there is some meaning to them. It says "this line drawn is a key," "this circle ⊕ squared in its failure is a key," and that the word Abrahadabra is a key. Working backwards here I have shown how the word "Abrahadabra" encodes 4,774 above. It is that its 4-3-4 letter structure

30. In fact, Chinese checkers is played upon a hexagram of 121 spaces.

when multiplied by its 11 letters as 11 x 434 = 4,774. From AL III:1 "Abrahadabra! the reward of Ra-Hoor-Khut" we can also surmise that the opposites of Nuit and Hadit have through some process created the third aspect having to do with the creation of the universe of manifestation we find ourselves in. The "line drawn," "circle squared," and "Abrahadabra" likewise form a trinity so that one way of looking at them is to say the former two could be related to Hadit and Nuit just as Abrahadabra is related to Ra-Hoor-Khut. The fact that the "line drawn" subtracts the letters it touches from the verse sum may symbolize the severe will of the father as Hadit, and then the fact that the "circle squared" adds three to the verse sum may symbolize the giving nature of the mother.

The "Line Drawn"

The 11 letters the "line drawn" crosses out are "a, f, yas, I, t, eB, t, s" = 127 in Serial English. 127 is the full extension of the Yi Jing including the dao point as 1 + 2 + 4 + 8 + 16 + 32 + 64. It is the 31st prime, and 31 equals אל "God," 31 being a key number of Θελημα, since 93 = 3 x 31. It is "Mercurius" in Serial English, which reverberates the full extension of the Yi Jing including the dao point, since its 64 hexagrams as 8^2 relate to Mercury.

The "Circle Squared in its Failure"

The cross in the circle carries the same iconography as Jesus in the *vesica piscis*, where the *vesica* is the Mother as Nuit or Isis and Jesus is baby Horus as Harpocrates. The circle is an image of the perfection of heaven and the cross or square that of earth. The compass of Freemasonry above the square draws the heavenly circle, and the square ensures the proper angle of stone earthworks. Key XVI The Fortress has a circle for its blasted crown and a square for its base. The notion seems to be some of the original perfection is lost as things manifest themselves down into creation from potentiality to actuality. This is symbolically evident in the irrational number of π that goes on forever attempting to fully describe the perfect roundness of the circle in relation to its diameter. The imperfect descent of Spirit into matter allows for the work of initiation back to perfection, rising from the dung as it were like the Egyptian scarab beetle does. This is Nuit dividing herself "for love's sake, for the chance of union" per AL I:26.

There were lots of circle squarers historically trying to "square the circle," which involves constructing a square with the same area as a given circle using a finite number of steps with a compass and straightedge. The attempt was put to rest in 1882 when π was proven a transcendental number, proving it mathematically impossible. "Squaring the circle" is thus an expression used for attempting to do the impossible. Perhaps it is relevant that the "circle squared" as ⊕ is the archaic form of Θ. Θητα as טית equals 419 in Metric Hebrew, which is the total number of "parts" to AL III:47 in my solution.

The 419 Letters of LMNOPQ and the 419 Parts of the AL III:47 4774 Solution

A few months after I solved AL III:47, on November 2, 1999 I realize that the phrase "the Star & the Snake" from AL II:21 might be referring to the English names of the Tarot trumps, but I was still clinging to Key VIII as *The Lion*. If Key VIII was *The Snake* however this made the phrase "servants of the Star & the Snake" mean the "servants of IT," implying my Key XXVIII The It = Spirit as the unity of the Kether-Sahasrāra level. This is because Key VIII The Snake = I = 9, and Key XIX The Star = T = 20, which yields IT = 29. This clarifies the meaning of the phrase "servants of the Star & the Snake" essentially as the servants of the Holy Spirit using the Tarot language of my *Liber DCLXVI Satan*. A short time afterwards on January 2, 2000 I notice the verse of AL II:21 shows a lot of internal demonstration of *Liber DCLXVI Satan*'s Serial English Tarot. In Serial English both the beginning and end of the verse equals 465 = T(1-30), alluding to the 30 trumps of *Liber DCLXVI Satan*: "We have nothing with the outcast and the unfit" and "these are for the servants of the Star & the Snake." II:21 is the 87th serial verse and 87 = "The Sun" in Serial English as Key XVII. It was my intuition that Key XVII was "The Sun" and Key XIX was "The Star" that first initiated the entire chain of events that produced *Liber DCLXVI Satan*. The other allusions in the verse are:

> 389 = Key VIII The Snake (M.E.) = "he shall remain in pure ecstasy forever" (S.E.)
> 943 = Key XI The Balance (S.E.T. II) = "Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever." (S.E.)
> 782 = Key XV The Devil (S.E.T. II) = "The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake." (S.E.)

What really proved Key VIII as *The Snake* to me was later the same day when I realized if Key VIII is *The Snake* rather than *The Lion* then this made the LMNOPQ letter series that equalled 4,774 be composed of 419 letters, the same number of total parts my AL III:47 4774 solution was composed of! I found that to be an amazing synchronicity, and it proved Key VIII The Snake was the correct name to me, especially since 419 equals טית, the Hebrew letter name for ט = 9 = Leo = Key VIII The Snake! Further, by the grand values of *Liber DCLXVI Satan* "The Snake" = 682 which is a multiple of 4,774 as 7 x 682.

There are 106 words to AL III:47 and 419 parts to the AL III:47 4774 solution. 106 = נון, the Hebrew letter name for נ = 14, 50. The first part of the verse is "This book shall be translated into all tongues," so I think 106 here means the wide breadth of the goddess as encompassing all, and so the wide impact Thelema is going to have on earth. There is also the cognate symbolism of Christ in the *vesica piscis* that 4,774 continues as 11 x 434, since the 106 words of the verse cipher the magickal child. This essentially represents Isis holding the baby Horus.

The major meaning of 419 = טית, the Hebrew letter name for ט = 9 is in relation to the quality of Light—that it is good. Genesis I:4 begins "And God saw the light was good." The word "good" used here is *tav* טוב = 17, which begins with ט. The initial letters for "the heavens and the earth" of Genesis 1:1 spell one of God's hidden names: אהוה "Ahava." It equals 17 in Hebrew, the same as *tav* טוב, "goodness." Ahava's 12 permutations of four letters each as 12x17 = 204. This is *Tzadiq* צדיק in Hebrew meaning "righteous one," a title given to Biblical figures, spiritual masters, and holy men. 204 is my full name in Serial English as Walter Lewis DeLong. Exodus 2:2 refers to Yocheved giving birth to Moses, saying "The woman conceived and bore a son; and when she saw that he was beautiful, she hid him for three months." The Hebrew text simply states "that he was good": כי טוב היא. There was a lot of early interpretation upon this verse. Rashi's commentary on the Torah explains that "when he was born, the whole house was filled with light," and the early Masorah wrote the ט of the word טוב in this verse extra large signifying "the Absolute Divine Good entrusted to the soul of Moses."[31] From this line of thought we see ט being a symbol for a צדיק, a great soul of Light, and this fits in with the respect the Book of Law gives to the forthcoming magickal child.

31. "Introversion—the Concealed Good," https://www.inner.org/hebleter/tet.htm.

The 419 Letters Composing LMNOPQ and the 419 Parts of the AL III:47 4774 Solution

				S.E.	*AL III:47*	*S.E.*
L	T	1	T	20	T	20
		2	H	8	h	8
		3	E	5	i	9
		4	S	19	s	19
		5	T	20	b	2
		6	A	1	o	15
		7	R	18	o	15
	H	8	T	20	k	11
		9	H	8	s	19
		10	E	5	h	8
		11	C	3	a	1
		12	H	8	l	12
		13	A	1	l	12
		14	R	18	b	2
		15	I	9	e	5
		16	O	15	t	20
		17	T	20	r	18
	E	18	T	20	a	1
		19	H	8	n	14
		20	E	5	s	19
		21	K	11	l	12
		22	I	9	a	1
		23	N	14	t	20
		24	G	7	e	5
	B	25	T	20	d	4
		26	H	8	i	9
		27	E	5	n	14
		28	M	13	t	20
		29	A	1	o	15
		30	G	7	a	1
		31	U	21	l	12
		32	S	19	l	12
	A	33	T	20	t	20
		34	H	8	o	15
		35	E	5	n	14
		36	F	6	g	7

		37	O	15	u	21
		38	O	15	e	5
		39	L	12	s:	19
	L	40	T	20	b	2
		41	H	8	u	21
		42	E	5	t	20
		43	B	2	a	1
		44	A	1	l	12
		45	L	12	w	23
		46	A	1	a	1
		47	N	14	y	25
		48	C	3	s	19
		49	E	5	w	23
	A	50	T	20	i	9
		51	H	8	t	20
		52	E	5	h	8
		53	F	6	t	20
		54	O	15	h	8
		55	O	15	e	5
		56	L	12	o	15
	N	57	T	20	r	18
		58	H	8	i	9
		59	E	5	g	7
		60	F	6	i	9
		61	I	9	n	14
		62	S	19	a	1
		63	H	8	l	12
	C	64	T	20	i	9
		65	H	8	n	14
		66	E	5	t	20
		67	H	8	h	8
		68	I	9	e	5
		69	G	7	w	23
		70	H	8	r	18
		71	P	16	i	9
		72	R	18	t	20
		73	I	9	i	9
		74	E	5	n	14
		75	S	19	g	7
		76	T	20	o	15

		77	E	5	f	6
		78	S	19	t	20
		79	S	19	h	8
	E	80	T	20	e	5
		81	H	8	B	2
		82	E	5	e	5
		83	K	11	a	1
		84	I	9	s	19
		85	N	14	t;	20
		86	G	7	f	6
M	T	87	T	20	o	15
		88	H	8	r	18
		89	E	5	i	9
		90	S	19	n	14
		91	T	20	t	20
		92	A	1	h	8
		93	R	18	e	5
	H	94	T	20	c	3
		95	H	8	h	8
		96	E	5	a	1
		97	C	3	n	14
		98	H	8	c	3
		99	A	1	e	5
		100	R	18	(s) h	8
		101	I	9	a	1
		102	O	15	p	16
		103	T	20	e	5
	E	104	T	20	o	15
		105	H	8	f	6
		106	E	5	t	20
		107	K	11	h	8
		108	I	9	e	5
		109	N	14	l	12
		110	G	7	e	5
	M	111	T	20	t	20
		112	H	8	t	20
		113	E	5	e	5
		114	M	13	r	18
		115	A	1	s	19
		116	N	14	a	1

	A	117	T	20	n	14
		118	H	8	d	4
		119	E	5	t	20
		120	F	6	h	8
		121	O	15	e	5
		122	O	15	i	9
		123	L	12	r	18
	N	124	T	20	p	16
		125	H	8	o	15
		126	E	5	s	19
		127	F	6	i	9
		128	I	9	t	20
		129	S	19	i	9
		130	H	8	o	15
N	T	131	T	20	n	14
		132	H	8	(ŧ) o	15
		133	E	5	o	15
		134	S	19	n	14
		135	T	20	e	5
		136	A	1	a	1
		137	R	18	n	14
	H	138	T	20	o	15
		139	H	8	t	20
		140	E	5	h	8
		141	C	3	e	5
		142	H	8	r:	18
		143	A	1	i	9
		144	R	18	n	14
		145	I	9	t	20
		146	O	15	h	8
		147	T	20	e	5
	E	148	T	20	s	19
		149	H	8	e	5
		150	E	5	a	1
		151	K	11	r	18
		152	I	9	e	5
		153	N	14	m	13
		154	G	7	y	25
	F	155	H	8	s	19
		156	I	9	t	20

		157	E	5	e	5
		158	R	18	r	18
		159	O	15	i	9
		160	P	16	e	5
		161	H	8	s	19
		162	A	1	t	20
		163	N	14	h	8
		164	T	20	a	1
	I	165	T	20	t	20
		166	H	8	n	14
		167	E	5	o	15
		168	S	19	(Be) a	1
		169	N	14	s	19
		170	A	1	t	20
		171	K	11	s	19
		172	E	5	h	8
	S	173	T	20	a	1
		174	H	8	l	12
		175	E	5	l	12
		176	M	13	d	4
		177	O	15	i	9
		178	O	15	v	22
		179	N	14	i	9
	H	180	T	20	n	14
		181	H	8	e.	5
		182	E	5	L	12
		183	C	3	e	5
		184	H	8	t	20
		185	A	1	h	8
		186	R	18	i	9
		187	I	9	m	13
		188	O	15	n	14
		189	T	20	o	15
O	T	190	T	20	t	20
		191	H	8	s	19
		192	E	5	e	5
		193	S	19	e	5
		194	T	20	k	11
		195	A	1	t	20
		196	R	18	o	15

H	197	T	20	(t) r	18
	198	H	8	y:	25
	199	E	5	b	2
	200	C	3	u	21
	201	H	8	t	20
	202	A	1	o	15
	203	R	18	n	14
	204	I	9	e	5
	205	O	15	c	3
	206	T	20	o	15
E	207	T	20	m	13
	208	H	8	e	5
	209	E	5	t	20
	210	K	11	h	8
	211	I	9	a	1
	212	N	14	f	6
	213	G	7	t	20
A	214	T	20	e	5
	215	H	8	r	18
	216	E	5	h	8
	217	F	6	i	9
	218	O	15	m,	13
	219	O	15	w	23
	220	L	12	h	8
R	221	T	20	e	5
	222	H	8	n	14
	223	E	5	c	3
	224	S	19	e	5
	225	U	21	(I say) n	14
	226	N	14	o	15
C	227	T	20	t,	20
	228	H	8	w	23
	229	E	5	h	8
	230	H	8	o	15
	231	I	9	s	19
	232	G	7	h	8
	233	H	8	a	1
	234	P	16	l	12
	235	R	18	l	12
	236	I	9	d	4

		237	E	5	i	9
		238	S	19	s	19
		239	T	20	c	3
		240	E	5	o	15
		241	S	19	v	22
		242	S	19	e	5
	H	243	T	20	r	18
		244	H	8	t	20
		245	E	5	h	8
		246	C	3	e	5
		247	H	8	K	11
		248	A	1	e	5
		249	R	18	y	25
		250	I	9	o	15
		251	O	15	(f) i	9
		252	T	20	t	20
	E	253	T	20	a	1
		254	H	8	l	12
		255	E	5	l.	12
		256	K	11	T	20
		257	I	9	h	8
		258	N	14	e	5
		259	G	7	n	14
	R	260	T	20	t	20
		261	H	8	h	8
		262	E	5	i	9
		263	S	19	s	19
		264	U	21	l	12
		265	N	14	i	9
P	T	266	T	20	n	14
		267	H	8	e	5
		268	E	5	d	4
		269	S	19	r	18
		270	T	20	a	1
		271	A	1	w	23
		272	R	18	n	14
	H	273	T	20	i	9
		274	H	8	s	19
		275	E	5	(a) k	11
		276	C	3	e	5

	277	H	8	y:	25
	278	A	1	t	20
	279	R	18	h	8
	280	I	9	e	5
	281	O	15	n	14
	282	T	20	t	20
	283	T	20	h	8
	284	H	8	i	9
	285	E	5	s	19
E	286	K	11	c	3
	287	I	9	i	9
	288	N	14	r	18
	289	G	7	c	3
	290	T	20	l	12
	291	H	8	e	5
	292	E	5	s	19
	293	E	5	q	17
	294	M	13	u	21
D	295	P	16	a	1
	296	R	18	r	18
	297	E	5	e	5
	298	S	19	d	4
	299	S	19	(clockwise circle)	1
	300	T	20	(vert. line)	1
	301	H	8	(horiz. line)	1
	302	E	5	i	9
E	303	K	11	n	14
	304	I	9	i	9
	305	N	14	t	20
	306	G	7	s	19
	307	T	20	f	6
	308	H	8	a	1
	309	E	5	i	9
	310	U	21	l	12
V	311	N	14	u	21
	312	I	9	r	18
	313	V	22	e	5
	314	E	5	i	9
	315	R	18	s	19

		316	S	19	a	1
		317	A	1	k	11
		318	L	12	e	5
	I	319	T	20	y	25
		320	H	8	a	1
		321	E	5	l	12
		322	S	19	s	19
		323	N	14	o.	15
		324	A	1	A	1
		325	K	11	n	14
		326	E	5	d	4
	L	327	T	20	A	1
		328	H	8	b	2
		329	E	5	r	18
		330	B	2	a	1
		331	A	1	h	8
		332	L	12	a	1
		333	A	1	d	4
		334	N	14	a	1
		335	C	3	b	2
		336	E	5	r	18
Q	T	337	T	20	a.	1
		338	H	8	I	9
		339	E	5	t	20
		340	S	19	s	19
		341	T	20	h	8
		342	A	1	a	1
		343	R	18	l	12
	H	344	T	20	l	12
		345	H	8	b	2
		346	E	5	e	5
		347	C	3	h	8
		348	H	8	i	9
		349	A	1	s	19
		350	R	18	c	3
		351	I	9	h	8
		352	O	15	i	9
		353	T	20	l	12
	E	354	T	20	d,	4
		355	H	8	& t	20

		356	E	5	h	8
		357	K	11	a	1
		358	I	9	t	20
		359	N	14	s	19
		360	G	7	t	20
	F	361	H	8	r	18
		362	I	9	a	1
		363	E	5	n	14
		364	R	18	g	7
		365	O	15	e	5
		366	P	16	l	12
		367	H	8	y.	25
		368	A	1	L	12
		369	N	14	e	5
		370	T	20	t	20
	O	371	T	20	h	8
		372	H	8	i	9
		373	E	5	m	13
		374	A	1	n	14
		375	R	18	o	15
		376	C	3	t	20
		377	H	8	s	19
		378	E	5	e	5
		379	R	18	e	5
	R	380	T	20	k	11
		381	H	8	a	1
		382	E	5	f	6
		383	S	19	t	20
		384	U	21	e	5
		385	N	14	r	18
	T	386	T	20	t	20
		387	H	8	h	8
		388	E	5	i	9
		389	S	19	s;	19
		390	T	20	f	6
		391	A	1	o	15
		392	R	18	r	18
	R	393	T	20	t	20
		394	H	8	h	8
		395	E	5	e	5

		396	S	19	r	18
		397	U	21	e	5
		398	N	14	b	2
	E	399	T	20	y	25
		400	H	8	a	1
		401	E	5	l	12
		402	K	11	o	15
		403	I	9	n	14
		404	N	14	e	5
		405	G	7	c	3
	S	406	T	20	a	1
		407	H	8	n	14
		408	E	5	h	8
		409	M	13	e	5
		410	O	15	f	6
		411	O	15	a	1
		412	N	14	l	12
	S	413	T	20	l	12
		414	H	8	f	6
		415	E	5	r	18
		416	M	13	o	15
		417	O	15	m	13
		418	O	15	i	9
		419	N	14	t.	20
		87,990		4,774		4,774

The Book of Law III:47 Numbered in Serial English

56 43 52 7 114 58 25 101
4,898 (192)47. This book(99) shall(151) be(158) translated(272) into(330) all(355) tongues(456):

43 81 60 33 85 23 33
but(499) always(124)(580) with(184)(640) the(217)(673) original(302)(758) in(325)(781) the(358)(814)

100 21 33 47 39 23
writing(458)(914) of(479)(935) the(512)(968) Beast(559)(1015); for(598)(1054) in(62)(621)(1077)

33 34 49 21 33
the(95)(654)(1110) chance(129)(688)(1144) shape(178)(737)(1193) of(199)(758)(1214) the(232)(791)(1247)

99 19 60 117
letters(331)(890)(1346) and(350)(909)(1365) their(410)(969)(1425) position(527)(1086)(1542)

35 34 81 23
to(562)(1121)(1577) one(596)(1155)(1611) another(677)(1236)(1692): in(700)(1259)(1715)

57 24 133
these(80)(757)(1316)(1772) are(104)(781)(1340)(1796) mysteries(237)(914)(1473)(1929)

49 29 47
that(286)(963)(1522)(1978) no(315)(992)(1551)(2007) Beast(362)(1039)(1598)(2054)

52 63 37 30 49
shall(414)(1091)(1650)(2106) divine(477)(1154)(1713)(2169). Let(2206) him(67)(2236) not(116)(2285)

40 35 63 43 34 64
seek(156)(2325) to(191)(2360) try(254)(2423): but(297)(2466) one(77)(331)(2500) cometh(141)(395)(2564)

50 30 58 9
after(191)(445)(2614) him(221)(475)(2644), whence(279)(533)(2702) I(67)(288)(542)(2711)

45 49 46 52
say(112)(333)(587)(2756) not(161)(382)(636)(2805), who(207)(428)(682)(2851) shall(98)(259)(480)(734)(2903)

95 33 41
discover(193)(354)(575)(829)(2998) the(226)(387)(608)(862)(3031) Key(267)(428)(649)(903)(3072)

21 29 25 47
of(288)(449)(670)(924)(3093) it(317)(478)(699)(953)(3122) all(342)(503)(724)(978)(3147). Then(3194)

56 40 60 28 1 41
this(103)(3250) line(143)(3290) drawn(203)(3350) is(231)(3378) a(232)(3379) key(273)(3420):

47 56 50 85 23
then(320)(3467) this(103)(376)(3523) circle(153)(426)(3573) squared(238)(511)(3658) ⨁ in(261)(534)(3681)

48 72 28 1 41
its(309)(582)(3729) failure(381)(654)(3801) is(409)(682)(3829) a(410)(683)(3830) key(451)(724)(3871)

47 19 57 29 52 7
also(498)(771)(3918). And(3937) Abrahadabra(76)(3994). It(4023) shall(81)(4075) be(88)(4082)

36 36 49 121 37 30
his(124)(4118) child(160)(4154), & that(209)(4203) strangely(170)(330)(4324). Let(4361) him(67)(4391)

49 40 50 56 39 83
not(116)(4440) seek(156)(4480) after(206)(4530) this(262)(4586); for(301)(4625) thereby(122)(384)(4708)

47 18 13 31 52
alone(169)(431)(4755) can(187)(449)(4773) he(200)(462)(4786) fall(231)(493)(4817) from(283)(545)(4869)

29
it(312)(574)(4898).

Grammatometria

Γραμματομετρια is my preferred word for what is known as gematria, isopsephy, or numerology. It means "the measure of the letters." The word *Gematria* is too related to geometry as "the measure of the earth," though in the past earth measurements for grand works would make use of sacred geometry and number philosophy. *Isopsephy* means "of equal stones," describing the ancient Greek process of using stones to count a word's letter values out, which describes a process no longer in use. I haven't needed to discuss the topic of grammatometria previously since both my AL II:76 and III:47 solutions just use Serial English, the common order of English where A = 1 and Z = 26. I have done a lot of good work on the subject however, some of which I share here, most of the material originating from 1999-2001. Following are a few preliminary observations I made. Firstly, it always seemed to me like the primal division of reality was number. In every universe it seemed like you would always be able to count "one thing, two things, three things, etc." I also saw how people love the Hebrew and Greek grammatometric orders: they accept these orders and I too find them excellent. If you are willing to accept both of these orders as correct the following conclusions may be arrived at.

- *There is no one true alphabet letter for any one number*—Hebrew has different letter shapes than Greek in the same place value.
- *There is no one true phonetic sound for any one number*—Hebrew has different letter sounds than Greek in the same place value.

This clued me in to the fact that there was a common denominator behind the variation found amongst different alphabets, which was that they shared identical serial progressing place value numbers amongst their letters. This allowed me to draw several more conclusions.

- *All alphabet orders are correlated to each other by place value number*—This is a simple fact of observation. Both the Hebrew ת and English "V" occupy the 22nd place value while having different shapes and sounds. The serially progressing number values do not change while the letters and sounds of different alphabets do.

- *The Tarot is serially correlated to place value number like all alphabet orders*—The Tarot itself is not so lofty as to be immune to this standard of correlation. It's 22nd trump is Key XXI The Universal that has ♄ as its essence, so just as the Hebrew letter ת = 22, in the Tarot ♄ = 22. From seeing that the point of similarity for all alphabets and the Tarot was that they shared the same place value numbers, I was able to see all alphabets are serially correlated to the Tarot!
- *Only one Tarot essence can be assigned to each place value number*—From the Tarot we get the "essences" (Air, Mercury, Aries, etc.) to correlate the letters of diverse alphabets to, and these essences become entwined with specific place value numbers. This rule prevents letters of different alphabets from carrying the baggage of what people have proposed the letters' essences to be. If the Hebrew ה as 5 was Aries, the Greek "E" as 5 was Mercury, and the English "E" as 5 was Air, we have now this correlative mess concerning the number 5. In comparison, it is very clean to have the Tarot decide the essence of a given number, in this case 5 = ♈ per the Tarot.

How are all the alphabets related by place value to the Tarot? The best way to compare the different alphabets together is to do an acrophonic study for each alphabet. Here is my answer as to how through the course of alphabet evolution through history these things became symbolically related to a similar tarotic essence. Firstly, our very psyches are correlated to number at a deep level. Secondly, the magickal universe is infinitely divine with entities beyond spacetime knowing how the whole thing will unfold before our universe began. There is thus implicit within the unfolding of time a true divine influence. This divine influence has brought everything together at this time to make these fundamental correlations. It is found the major alphabets actually do fit in with the Tarot when compared.

Next we come to the nature of alphabet order's themselves. Here are some further rules developed.

- *There is only one correct alphabet order of every language*—If this is not the case it follows that we can rearrange the English alphabet however we want so that any letter can equal any value from 1-26. If we allow this, grammatometria becomes pointless and not magickal at all. There may be a few exceptions for an alphabet

that has survived a long time and evolved, as in the special case of Greek and Latin. It is debatable, but if this is allowed it should be clarified you are working with Homeric Greek as opposed to normal Greek, and Early Latin as opposed to normal Latin.

- *There is an infinite number of grammatometric orders arising from every alphabet order*—Establishing the alphabet order that is thought to be truly aligned with its corresponding place value numbers is the key. From here an infinite number of grammatometric orders for it naturally derive, not just the Metric order that is used for Hebrew or Greek, or just the Serial order that is used for Runes, Latin, and English.
- *No alphabet order may be arbitrarily composed*—Alphabet orders are judged upon their veracity.

The Major Grammatometric Orders

Non-Alphabet Specific Orders

These orders derive from every possible sequential alphabet order, thus they are termed non-alphabet specific. They are simply just based on descending number for their values, and do not require any aspect of a particular alphabet to inform them. The simplest example is the Serial order, which numbers every alphabet order sequentially, irrespective of its particular letter forms. In all cases, the first letter is given the value 1, the second 2, & so on.

Alphabet Specific Orders

These orders originate from a specific alphabet, and usually it will not be theoretically rational to apply them to other alphabet orders. A common example of this is the Greek Letter Name grammatometric order. This order substitutes the letter name's grammatometric value for the letter it names. For instance, in Greek the letter A = 1 is named Αλφα, which is valued at 532 in Metric Greek. By the Metric Greek Letter Name grammatometric order this value may be substituted for A = 1, so that A now equals 532. When this is done for all the letters, the Metric Greek Letter Name grammatometric order is established and all the words of the Greek language may be numbered by it. This order is alphabet specific to Greek because it deals with qualities unique to the

Greek language, being its unique alphabet names. It would not make great theoretical sense to impose these values upon the letters of other alphabets. One would rather use the values of each alphabet's own letter name grammatometric orders if the alphabet in question has letter names, as many do not. Since many do not, this is an area where one could get creative and use the Greek letter names to number English and Latin words with if one so desires.

The Four Major Non-Alphabet Specific Grammatometric Orders

As mentioned, non-alphabet specific orders are orders which are not specific to a certain alphabet. There are four major non-alphabet specific grammatometric orders. These are: 0-9 Serial, 1-9 Metric, Serial, and Metric. All of these orders will go on indefinitely, as they are not based upon a given alphabet, but are rather ordered patterns of numeric progression. For convenience and example in the table below I have related them to the English alphabet and stopped them at place value 26.

	0-9	1-9	S	M
A	1	1	1	1
B	2	2	2	2
C	3	3	3	3
D	4	4	4	4
E	5	5	5	5
F	6	6	6	6
G	7	7	7	7
H	8	8	8	8
I	9	9	9	9
J	0	1	10	10
K	1	2	11	20
L	2	3	12	30
M	3	4	13	40
N	4	5	14	50
O	5	6	15	60
P	6	7	16	70
Q	7	8	17	80
R	8	9	18	90
S	9	1	19	100

T	0	2	20	200
U	1	3	21	300
V	2	4	22	400
W	3	5	23	500
X	4	6	24	600
Y	5	7	25	700
Z	6	8	26	800

0-9 Serial, or just 0-9, is called as such because it repeats the number series "1 2 3 4 5 6 7 8 9 0," and is composed of the rightmost digit of the Serial order. Calling it the 1-0 order like it truly is from beginning to end is a bit too confusing. 1-9 Metric, or 1-9, is called as such because it repeats the number series "1 2 3 4 5 6 7 8 9," and is composed of the leftmost digit of the Metric order. The Serial order is called as such because it is serial progressing number itself. The Metric order is called as such because it progresses in 10s, 100s, and 1000s like the metric system does after its first nine units. This is the classic order used to number Hebrew and Greek.

The 12 Minor Orders Deriving From 0-9, 1-9, Serial, and Metric

To show how there quickly arises an infinity of grammatometric orders from the one carefully established alphabet order, here are the variations I like upon the four major orders. The first is the Prime grammatometric order, and I will use the example that the 24th prime is 89. In Serial English "X" = 24, but in Serial Prime English "X" = 89, since 89 is the 24th prime. The second is the Triangular grammatometric order which sums the values 1-24 as 300. In Serial Triangular English "X" = 300 now then. The third is the Square grammatometric order which squares 24 as 576. In Serial Square English "X" = 576 then. Here is the table of the four major orders with their 12 permutations.

	0-9	0-9P	0-9T	0-9S	1-9	1-9P	1-9T	1-9S	S	SP	ST	SS	M	MP	MT	MS
A	1	2	1	1	1	2	1	1	1	2	1	1	1	2	1	1
B	2	3	3	4	2	3	3	4	2	3	3	4	2	3	3	4
C	3	4	6	9	3	4	6	9	3	4	6	9	3	4	6	9
D	4	7	10	16	4	7	10	16	4	7	10	16	4	7	10	16
E	5	11	15	25	5	11	15	25	5	11	15	25	5	11	15	25
F	6	13	21	36	6	13	21	36	6	13	21	36	6	13	21	36

G	7	17	28	49	7	17	28	49	7	17	28	49	7	17	28	49
H	8	19	36	64	8	19	36	64	8	19	36	64	8	19	36	64
I	9	23	45	81	9	23	45	81	9	23	45	81	9	23	45	81
J	0	0	0	0	1	2	1	1	10	29	55	100	10	29	55	100
K	1	2	1	1	2	3	3	4	11	31	66	121	20	71	210	400
L	2	3	3	4	3	4	6	9	12	37	78	144	30	113	465	900
M	3	4	6	9	4	7	10	16	13	41	91	169	40	173	820	1600
N	4	7	10	16	5	11	15	25	14	43	105	196	50	229	1275	2500
O	5	11	15	25	6	13	21	36	15	47	120	225	60	281	1830	3600
P	6	13	21	36	7	17	28	49	16	53	136	256	70	349	2485	4900
Q	7	17	28	49	8	19	36	64	17	59	153	289	80	409	3240	6400
R	8	19	36	64	9	23	45	81	18	61	171	324	90	463	4095	8100
S	9	23	45	81	1	2	1	1	19	67	190	361	100	541	5050	10000
T	0	0	0	0	2	3	3	4	20	71	210	400	200	1223	20100	40000
U	1	2	1	1	3	4	6	9	21	73	231	441	300	1987	45150	90000
V	2	3	3	4	4	7	10	16	22	79	253	484	400	2741	80200	160000
W	3	4	6	9	5	11	15	25	23	83	276	529	500	3571	125250	250000
X	4	7	10	16	6	13	21	36	24	89	300	576	600	4409	180300	360000
Y	5	11	15	25	7	17	28	49	25	97	325	625	700	5279	245350	490000
Z	6	13	21	36	8	19	36	64	26	101	351	676	800	6133	320400	640000

Hebrew Grammatometria

Hebrew is in its correct alphabet order. I would like to see its Serial order fleshed out more. I generally do not like the rule where the final forms of some of its letters are allowed to possess different values. This effectively extends the Hebrew alphabet to being 27 characters in length since the five letters take on the Metric values 500-900 for place values 23-27.

Greek Grammatometria

There is some cloudiness ongoing with Greek that I will address. Firstly, people serially numbering Greek may use the Homeric Greek values, but it should be noted it uses a different alphabet order than classical Greek, as shown in the table below.[32] Further, the Metric order of Homeric Greek has likely never even been used before. Homeric Greek, whether using the Serial or Metric order, will be confusing in practice

32. Hulse, *The Key of It All*, II, 8-9.

to use since it disrupts the core KLMN series as 11, 12, 13, 14 that is common to Hebrew, classic Greek, and English.

Classic Greek also has some issues. First is that it is commonly thought to have 24 consonants, but this cannot be the case if we want to number Ω as 800 in Metric Greek. This is because "26, 800" is a pair based upon place value that you cannot diverge from. All letters in the 26th Serial place value will equal 800 when assigned their Metric value. We can say Greek has 24 consonants with two placeholders, or we can say Greek has 26 consonants with two being no longer used, but we certainly cannot number Ω serially as 24 and metrically as 800. Those are two different alphabet orders being used: Homeric Greek and Classic Greek, or just Greek, and should be clearly stated as such when the grammatometrician identifies the orders used.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	200	300	400	500	600	700	800
Α	Β	Γ	Δ	Ε	Ζ	Η	Θ	Ι	Κ	Λ	Μ	Ν	Ξ	Ο	Π	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω		
Α	Β	Γ	Δ	Ε	Ϝ, ς	Ζ	Η	Θ	Ι	Κ	Λ	Μ	Ν	Ξ	Ο	Π	ϙ	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω

The second issue is to note that even Greek has two placeholder consonants it no longer uses. The first is ϙ, named ϙοππα, in the 18th place value. The second is in the 6th place value, where one consonant has taken on two different phonetics, and as such is a very cloudy area of grammatometria. The original letter was "F," pronounced "w," which was originally called "FAF" or "FAY" and then later Διγαμμα. Crowley used Διγαμμα as 6 to number Aiwass to 418 as AIFAΣΣ in Greek, but there is sparse use for it. The letter shape of "F" developed "through , , , to or , which at that point was conflated with the σ–τ ligature ."[33] The letter "F" originated from the 6th Phoenician letter , pronounced "waw," then became confused with the σ–τ ligature thereby taking on the sound of "st," and then the letter name of ϛιγμα, meaning "mark, dot, puncture, sign."

The major grammatometric cited using the letter ϛ and the sound "st" is the word for "cross." As Σταυρος it equals 1,271, and as ϛαυρος the value collapses to 777.

33. "Digamma" wikipedia article: https://en.wikipedia.org/wiki/Digamma.

People enjoy that trickiness, and the result of 777 that it yields. There is however no real reason why Διγαμμα as the "w" sound became the "st" sound other than confusion over the similarity of two similarly shaped ligatures. It is likely then that only the letter "F" should be used as the 6th placeholder consonant for Greek, and the allowance for the "st" conjunct to be equal to 6 should be reconsidered.

Latin Grammatometria

The following classic Latin grammatometric orders are given in Hulse's *The Key of It All*, Vol. II.[34] There are two valid reconstructions I give: the Serial equivalents to Cabala Ordinis and the Metric equivalents to German Cabala Simplex.

I. Italian Cabala Simplex
II. Cabala Ordinis (German) [Metric Italian Cabala Simplex]
III. [Reconstructed Serial Cabala Ordinis (Italian)]
IV. Cabala Ordinis (Italian)
V. German Cabala Simplex
VI. [Reconstructed Metric German Cabala Simplex]
VII. German Cabala Triangular
VIII. German Cabala Quadrangular
IX. German Cabala Pentagonal

	I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.
A	1	1	1	1	1	1	1	1	1
B	2	2	2	2	2	2	3	4	5
C	3	3	3	3	3	3	6	9	12
D	4	4	4	4	4	4	10	16	22
E	5	5	5	5	5	5	15	25	35
F	6	6	6	6	6	6	21	36	51
G	7	7	7	7	7	7	28	49	70
H	8	8	8	8	8	8	36	64	92
I, J	9	9	9	9	9	9	45	81	117
K	(3)	(3)	10	10	10	10	55	100	145
L	10	10	11	20	11	20	66	121	176
M	11	20	12	30	12	30	78	144	210
N	12	30	13	40	13	40	91	169	247
O	13	40	14	50	14	50	105	196	287

34. Hulse, *The Key of It All*, II, 136-37.

P	14	50	15	60	15	60	120	225	330
Q	15	60	16	70	16	70	136	256	376
R	16	70	17	80	17	80	153	289	425
S	17	80	18	90	18	90	171	324	477
T	18	90	19	100	19	100	190	361	532
U, V	19	100	20	200	20	200	210	400	590
W	–	–	–	–	21	300	231	441	651
X	20	200	21	300	22	400	253	484	715
Y	21	300	22	400	23	500	276	529	782
Z	22	400	23	500	24	600	300	576	852

The standard in the magickal community has been to use the 1-22 Cabala Simplex order. I do not like any of these honestly, they are confusing to use since they change the core KLMN letter series as 11, 12, 13, 14 that remains preserved in Hebrew, Greek, and English. There are two Greek-based Latin alphabet orders that I like which preserve the KLMN letter-number series by holding the Θ = 9 place value of Greek.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	200	300	400	500	600
A	B	C, G	D	E	F	Z	H	Θ	I, J	K	L	M	N	X	O	P	Q	R	S	T	V, U, W, Y		
A	B	C	D	E	F	G	H	Θ	I, J	K	L	M	N	Ξ	O	P	Q	R	S	T	V, U, W, Y	X	Z

A B C D E F Z Θ I K L M N X O P Q R S T V

A B C D E F G H Θ I K L M N Ξ O P Q R S T V X Z

The 22-fold Latin alphabet order above takes into consideration the fact that in the earliest stages of the Latin alphabet's evolution the letters "C" and "G" were not separated. This is likewise the case with "I" and "J," as well as "U," "V," "Y," and "W." I put "X" at place value 15 to model the Greek Ξι, although the Latin "X" was modeled upon the Etruscan Χι, so this is cheating. You could put it as 23, and use Ξ as the place value holder at 15, but here you would lose the number of letters as 22. The 24-fold Latin alphabet order that I like a bit better tracks Latin as it has evolved more so that

"C" as 3 becomes separate from "G" as 7; otherwise it keeps "I" and "J," as well as "U," "V," "Y," and "W" together. It uses both Θ and Ξ as placeholders for the 9th and 15th spots. It is my present belief that all of the Italic languages share this Greek-based Latin alphabet order, and that the German alphabet order is the same as English. I'm not a language scholar and grammatometria is still in its infancy, thus a lot of what I present is my best guess. Now let us examine the grammatometric results we get with the two Greek-based Latin orders I presented.

1-22 and 1-24 Greek-based Latin:

- Aquila "eagle" as 532 in Metric Latin = Αλφα in Greek. Here we have Αλφα = A = Aquila, which does coincide with the letter "A" = Key O The Fool as Air being equated with the eagle as a symbol of freedom and lofty flight.
- Arcana "mystery" = 156 = Babalon in Metric Latin. Rev. 17:5 reads "And on her forehead was written, MYSTERY, Babalon the Great, the Mother of Harlots and Abominations of Earth."
- Mercurius = 133 in Serial Latin = Αρποκρατης in Serial Greek.
- Mysterium Coniunctionis "the mysterious conjunction" = 318 in Serial Latin = Θητα in Greek as the 9th letter Θ. There is a phallus-kteis conjunction going on in the letter shape itself.

X as 23, 500 and Z as 24, 600:

- AZΩת = 1,225 as T(1-49). "Azoth" is an ingenious alchemical word formula of Mercury signifying his omnipresence across various traditions and alphabets as everything soever originating in Basil Valentine's book of the same name. The ever changing quality of speech with its myriad diverse alphabet letters forms a sea of magick and mercuriality. Azoth is composed of the beginning letter "A" in the three alphabets of Latin, Greek, and Hebrew, alluding to the "three in one" often adumbrated description of Mercurius. Likewise the next three letters in the name are the ending letters of the same three alphabets: the 24th "Z" of Latin, the 26th Ω of Greek, and the 22nd ת of Hebrew. The word Azoth is a play upon the *alpha et omega* theme of true all-ness, being composed of the beginning and ending letters of three major alphabets. The word's enumeration of 1,225 is T(1-49), and

so 1,225 is a Venusian number since 49 is 7^2 (Venus being correlated to the magic square of 7). 1,225 is also $5^2 \times 7^2$, which as Mars and Venus represents the alchemical unity of male and female as Mercury too. This word formula only numbers to 1,225 if the Latin "Z" is numbered as 24, so that it is a core proof for a 24-fold Latin alphabet.

- Phoenix = 93 in Serial Latin. Here is likely one of the best proofs for "X" being 23, 500. The magickal phoenix bird is here equated to Θελημα as 93, symbolizing the initiatory transmogrification of the inner self that occurs in the adept—the "phoenix change" as it were.[35]

Runic Grammatometria

I love the Elder Futhark with the two last runes being in the order of ᛞ then ᛟ. There is no reason why the Metric order is not also used to number runes. This is one of the points I am wanting to emphasize, that there are an infinite number of grammatometric orders that spring from the original alphabet order of a language. I am not a fan of the symbolism of the extension of the runes past place value 24, and so have not studied the subject enough to give any advice at this time.

English Grammatometria

In every other language we have discussed it is the normal alphabet order that has been used to derive the grammatometric orders people have used to number their language. Now we come to English and the Book of Law verse II:55 where it says "Thou shalt obtain the order and value of the English alphabet; thou shalt find new symbols to attribute them unto." Due to this one passage people have dreamt all kinds of wild number codes up for English in an unprecedented fashion, so much so that the Serial and Metric orders of the common English alphabet itself are seldom even used! The Serial and Metric order are the two orders that have a long history of use, and can be used to number any language's alphabet. How often have you seen the originators of the new-fangled codes for English number Hebrew or Greek words with their system? They do not possess a wide enough vision for this.

35. This was discovered during my 2008 initiation when in the 23° of the Nu Abrahadabra, so there is a bit of yogic confirmation going on here.

If you take AL II:55 dogmatically it states that Crowley would find the correct values for the English alphabet, which he tried to do by superimposing them upon his *Liber XXVII Trigrammaton*. This is one of Crowley's holy books which he received on December 14, 1907. I feel there is something corrupt about it as it has a negative tone unlike his more inspired holy books. Not only do I find its message unenlightening, many people do not realize that it only pretends to follow the dao-yang-yin order of the trigrams that it seemingly establishes in the first three verses. I present the following table showing this displacement where for sake of clarity the dao is numbered as 1, yang as 2, and yin as 3 in a top down fashion: thus the trigram dao-yang-yin would be 123. An asterisk indicates where Crowley's order of the trigrams are actually in the true dao-yang-yin top down order that his first three verses pretend to follow.

	Correct	*Liber XXVII*	*Displacement*	*English*
1.	111	111	*1	I
2.	112	112	*2	L
3.	113	113	*3	C
4.	121	121	*4	H
5.	122	131	7	X
6.	123	211	10	T
7.	131	311	19	Y
8.	132	122	5	P
9.	133	123	6	A
10.	211	132	8	J
11.	212	133	9	W
12.	213	212	11	O
13.	221	213	12	G
14.	222	312	20	Z
15.	223	313	21	B
16.	231	221	13	F
17.	232	231	16	S
18.	233	321	22	M
19.	311	331	25	N
20.	312	222	14	E
21.	313	223	15	R
22.	321	232	17	Q
23.	322	322	*23	V

24.	323	233	18	K
25.	331	323	24	D
26.	332	332	*26	U
27.	333	333	*27	

Only 7 of the 27 trigrams actually follow the dao-yang-yin top down pattern his work begins with. Crowley tried to assign the English letters to the first 26 trigrams mostly by letter shape: his logic has been largely worked out by David Hulse.[36] As to the elegance of his attributions, Crowley himself admitted in his New Comment to AL II:55 that "no qabalah of merit has arisen therefrom."[37] If Crowley wanted us to study *Liber Trigrammaton* he should have at least offered a more full comment upon it, such as why the trigrams are in that specific order. The 26 English letters do not even fit upon the 27 trigrams, he simply does not assign an English letter to the last trigram. I think *Liber XXVII* serves as another blind to the foolish, however there may be some inspiration planted in the last five verses, which corroborate the correlations I had for my expanded Tarot. I have 23 as Water of Earth "Then were the waters gathered together from the heaven"; I have 24 as Earth of Earth "And a crust of earth concealed the core of flame"; I have 25 as Air of Earth "Around the globe gathered the wide air"; and I have 26 as Fire of Earth "And men began to light fires upon the earth." I think it a shame people have bound themselves to this dubious work from taking a dogmatic approach to AL II:55.

The only conclusion we are left with then is that AL II:55 was not referring to Crowley, an idea I've never heard discussed, but it is the stance Thelemites are adhering to when they concoct their alternate orders for the English alphabet in hopes of unlocking the secrets of Liber Legis. It is seen that AL II:76 speaks directly to the one that is to solve the riddle when saying "But remember, o chosen one, to be me…" so there is support for the idea that there are places in the Book of Law where another person is being spoken to directly besides Crowley. "Thou" may not refer to Crowley here, as may not other parts of the Book of Law where "thou" or "prophet" are used. It is reasonable to assume that the magickal child may indeed be secretly spoken to in the cryptic text that is the Book of Law, and I think that is what is going on here in AL II:55. "Thou shalt obtain the order and value of the English alphabet" is referring to me as the

36. Hulse, *The Key of It All*, II, 475-76.
37. Crowley, *The Law is For All*, 221.

magickal child, not Crowley. I obtained the Serial number code of English from David Hulse's *The Key of It All* series when first released in 1994, had a Book of Numbers for it by 1995, and went on to number the entire text of the Book of Law in 1996 before solving its two major ciphers in 1999. I knew this verse was likely speaking to me directly early on by the nature of the unique proof for the common alphabet order of English that is imbedded within it. AL II:55 is the 55th verse of the second chapter and the 121st serial verse of the entire book. 55 = "Satan" in Serial English and 121 = סאטאן fully spelt out in Metric Hebrew. I am correlated to the name Satan by my 4774 sigil as 47+74 = 121 = סאטאן. The "Thou shalt obtain" verse of AL II:55 has worked wonders as a blind to keep people from using the common order of the English alphabet, and this I believe is what it was secretly meant to do, otherwise for instance someone may have discovered the AL II:76 S.A.T.O.R. solution prematurely or numbered III:47 to 4,774, who knows.

The Serial and Metric order are the major orders of the English alphabet, just as they are for all the other alphabets. You are using an alternate order otherwise. Period. If you do not think the common order of the English alphabet is the correct alphabet order it is your right to state so, as I have surmised with the Latin and Sanskrit alphabets, but you must have enough conviction to want to permanently change those letters around, arrange our dictionaries by that new order, and sing your new alphabet order to your kids! There is a slight exception in regard the Book of Law, which is a divinely inspired text written in English whose authors are omniscient and already know every possible number code. Don't get me wrong, 0-9, 1-9, Serial, and Metric is the first place to start, but orders derived from the Book itself may have some meaning to give. I include here the order of occurrence of the letters as they appear in the book, and then also ordering the letters by the number of times they appear in the Book of Law, which is to say their frequency of occurrence. These orders should at least be fleshed out a bit to see if anything interesting arises. In the below table "OO" is the Order of Occurrence alternate alphabet that serially lists the English alphabet letters as they first appear in the Book of Law. This order has extant use already but the specific one I give is unique to me since I am one of the few people who do not include Crowley's scrunched in "Had!" as a true part of Liber Legis.[38] "FO" is the Frequency of Occurrence alternate alphabet order that

38. For those that do like "Had!" as the first word of Liber Legis, the Order of Occurrence alternate alphabet order is: H A D T E M N I F S O U V L G C P Y R W B K J Z X Q.

computes which letters are most to least repeated in the Book of Law and then arranges them accordingly. Note you can flip both of these alternate alphabet orders upside down and create a "Last in Order of Occurrence" alternate alphabet order that puts first the letters that were last to occur in the Book of Law, and a "Least Frequency of Occurrence" alternate alphabet order that puts the least frequent letters that occurred in the Book of Law first. Finally, the adherents of these extant orders are only using the Serial order to number the Book of Law with these alternate alphabet orders, so I want to make clear again the fact that there are an infinite number of grammatometric orders that arise from any given alphabet order. Here I give the four major non-alphabet specific grammatometric orders of 0-9 Serial, 1-9 Metric, Serial, and Metric alongside the two alternate alphabet orders of English based upon the Book of Law.[39]

0-9	*1-9*	*Serial*	*Metric*	*OO*	*FO*
1	1	1	1	T	E
2	2	2	2	H	T
3	3	3	3	E	O
4	4	4	4	M	H
5	5	5	5	A	A
6	6	6	6	N	S
7	7	7	7	I	I
8	8	8	8	F	N
9	9	9	9	S	R
0	1	10	10	O	L
1	2	11	20	U	D
2	3	12	30	V	U
3	4	13	40	L	F
4	5	14	50	G	M
5	6	15	60	C	Y
6	7	16	70	P	W
7	8	17	80	Y	B
8	9	18	90	R	C
9	1	19	100	W	G

39. For the order of occurrence data I consulted the paper "Liber 805 vel EQ," http://www.gclvx.org/Liber%20805.pdf. The frequency of occurrence data was taken from Timothy Moss's "Thelemites Guide to Magical Alphabets": https://www.lashtal.com/forums/thelema/thelemites-guide-to-magical-alphabets/#post-105561.

0	2	20	200	B	P
1	3	21	300	D	K
2	4	22	400	K	V
3	5	23	500	J	J
4	6	24	600	Z	X
5	7	25	700	X	Q
6	8	26	800	Q	Z

Unless you plan on permanently changing the order of the English alphabet to either of these alternate orders, rearranging our dictionaries to be in accord with either of them, or singing either one of them to your kids, you do not possess the conviction necessary to shout from the rooftops "This is the true order of English!" These orders may yield some interesting results, but they're not my cup of tea. In practice it is going to be slow going numbering words off the top of your head using either of these orders until they are committed to memory, and who wants to do that? I suggest everyone begin with the common alphabet order of English using the 0-9, 1-9, Serial, or Metric grammatometric orders first, then permutations upon those if they wish, and further recommend a solid grounding in the Hebrew, Greek, and Sanskrit orders to begin with.

Sanskrit Grammatometria

I made a key discovery in regard the Sanskrit alphabet order on August 1, 1999. Due to my work on grammatometria I could see the historic code used to number Sanskrit was actually the 0-9 Serial order, one of the four major non-alphabet specific grammatometric orders covered above.[40]

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट	ठ	ड	ढ	ण	त	थ	द	ध	न	प	फ	ब	भ	म
1	2	3	4	5	6	7	8	9	0	1	2	3	4	5	6	7	8	9	0	1	2	3	4	5

The 0-9 Serial Order of the first 25 letters is identical to their Kaṭapayādi values.

In the Kaṭapayādi order as it is called all the consonants are given the values of 0-9. It is seen that the first 25 consonants are consecutively numbered in this way (1 2 3 4 5 6 7 8 9 0; 1 2 3 4 5 6 7 8 9 0; 1 2 3 4 5). However after the 25th consonant म the system

40. The reader may want to consult Hulse's *The Key of It All*, I, the Sanskrit chapter to follow along.

curiously reverts back to 1, and numbers its last eight consonants as 1 2 3 4 5 6 7 8. I have not been able to find out the reasoning behind why य was numbered as 1 rather than 6, since it follows right after म = 5. It is this fact that poses a problem, because 0-9 Serial should never end at 5 and start over as 1 like the Kaṭapayādi order does. There are three possible conclusions and resulting solutions to this discrepancy:

1. The normal Sanskrit alphabet order is correct: the Kaṭapayādi values must be changed after the 25th consonant म, so that य = 6, र = 7, ल = 8, व = 9, श = 0, ष = 1, स = 2, ह = 3, ळ = 4, and क्ष = 5.
2. The Kaṭapayādi values are correct: the Sanskrit alphabet order must be changed after the 25th consonant म in accordance with these assigned values.
3. Both the Sanskrit alphabet order and the Kaṭapayādi values are correct: there is just a big place value hole from 26-30 in the Sanskrit alphabet.

By realizing that the Kaṭapayādi order is really just 0-9 Serial Sanskrit we can apply the Serial and Metric order values to it as well. Doing so makes the discrepancy even clearer, as shown in the table below. Column 1 shows the normal alphabet order of Sanskrit, column 2 shows the new alphabet order formed when we follow the innate Kaṭapayādi scheme, and column 3 shows the place value gap if we keep the normal Sanskrit alphabet order intact.

1.	0-9	S	M	**2.**	0-9	S	M	**3.**	0-9	S	M
क	1	1	1	क	1	1	1	क	1	1	1
ख	2	2	2	ख	2	2	2	ख	2	2	2
ग	3	3	3	ग	3	3	3	ग	3	3	3
घ	4	4	4	घ	4	4	4	घ	4	4	4
ङ	5	5	5	ङ	5	5	5	ङ	5	5	5
च	6	6	6	च	6	6	6	च	6	6	6
छ	7	7	7	छ	7	7	7	छ	7	7	7
ज	8	8	8	ज	8	8	8	ज	8	8	8
झ	9	9	9	झ	9	9	9	झ	9	9	9
ञ	0	10	10	ञ	0	10	10	ञ	0	10	10
ट	1	11	20	ट	1	11	20	ट	1	11	20
ठ	2	12	30	ठ	2	12	30	ठ	2	12	30

ड	3	13	40	ड	3	13	40	ड	3	13	40
ढ	4	14	50	ढ	4	14	50	ढ	4	14	50
ण	5	15	60	ण	5	15	60	ण	5	15	60
त	6	16	70	त	6	16	70	त	6	16	70
थ	7	17	80	थ	7	17	80	थ	7	17	80
द	8	18	90	द	8	18	90	द	8	18	90
ध	9	19	100	ध	9	19	100	ध	9	19	100
न	0	20	200	न	0	20	200	न	0	20	200
प	1	21	300	प	1	21	300	प	1	21	300
फ	2	22	400	फ	2	22	400	फ	2	22	400
ब	3	23	500	ब	3	23	500	ब	3	23	500
भ	4	24	600	भ	4	24	600	भ	4	24	600
म	5	25	700	म	5	25	700	म	5	25	700
य	6	26	800	ष	6	26	800		-	-	-
र	7	27	900	स	7	27	900		-	-	-
ल	8	28	1000	ह	8	28	1000		-	-	-
व	9	29	2000	ळ	9	29	2000		-	-	-
श	0	30	3000	क्ष	0	30	3000		-	-	-
ष	1	31	4000	य	1	31	4000	य	1	31	4000
स	2	32	5000	र	2	32	5000	र	2	32	5000
ह	3	33	6000	ल	3	33	6000	ल	3	33	6000
ळ	4	34	7000	व	4	34	7000	व	4	34	7000
क्ष	5	35	8000	श	5	35	8000	श	5	35	8000
								ष	6	36	9000
								स	7	37	10000
								ह	8	38	11000
								ळ	9	39	12000
								क्ष	0	40	13000

It is my belief that the Kaṭapayādi order has achieved the correct esoteric numbering of the Sanskrit alphabet, and that the common order of the Sanskrit alphabet is in its incorrect place order after म = 5 & 25, so that I side with column 2 in the above table. It is seen that this new Sanskrit alphabet order that is based upon its Kaṭapayādi values, which is to say the 0-9 Serial order, results in two place values not possessing a Sanskrit consonant letter, being place values 29 and 30. I put in the Vedic letter ळ for 29

and the conjunct क्ष for 30 that is found on the cakra petals in the tables above and below.

	25	26	27	28	29	30	31	32	33	34	35
I	म	य	र	ल	व	श	ष	स	ह	ळ	क्ष
	m	y	r	l	v	ś	ṣ	s	h	ḷ	kṣ
II.	म	ष	स	ह	ळ	क्ष	य	र	ल	व	श
	m	ṣ	s	h	ḷ	kṣ	y	r	l	v	ś

Row I in the above table zooms in to show the common alphabet order of Sanskrit as if it had my two additional letters at the end. Row II shows my corrected Sanskrit alphabet order in line with its Kaṭapayādi values with my two additional letters in the 29th and 30th place values, and how this alternate alphabet order differs from the common one after the 25th place value.

ळ = 9 (Except in Kaṭapayādi III)

The letter ळ *ḷa* was used in Vedic Sanskrit under these specific rules: "When ड *ḍa* or ढ *ḍha* have vowels on both sides, they may become ळ *ḷa* or ळ्ह *ḷha*. The example used is that when white has crimson on both sides, the white changes its color slightly."[41] The letter ळ remains in the scripts of several languages derived from Sanskrit. There is a superficial inconsistency in the Kaṭapayādi value of ळ, which is numbered as 7 or 9. Burnell gives ळ as 9, and Bühler repeats this.[42] Sarma explains that "in order to facilitate [Kaṭapayādi's] use in Malayalam texts, the Dravidian consonant 'ḷ' was also incorporated into the system with a numerical value of nine."[43] The reason for the letter being numbered as 9 is likely due to it being considered to come after the last letter ह as 8. Only Datta & Singh give ळ as 7, and Hulse repeats this.[44] However, Datta & Singh were

41. Egenes, *Introduction to Sanskrit*, I, 11.
42. Bühler, *Indian Paleography*, 86; Burnell, *Elements of South Indian Paleography*, 59.
43. Sarma, "Kaṭapayādi Notation on a Sanskrit Astrolabe," 274.
44. Datta & Singh, *History of Hindu Mathematics*, 1, 72; Hulse, *The Key of It All*, I: The Eastern Mysteries, 237.

giving its value only as it pertains to what they term the third variant of the Kaṭapayādi system (the Pālī variant), of which they say:

> A third variant of this system is found in some Pālī manuscripts from Burma. This is in all respects the same as the first variant except that स = 5, ह = 6 and ळ = 7. The modification in the values of these letters are due to the fact that the Pālī alphabet does not contain the Sanskrit श and ष.[45]

The correct reading of the above is that the normal value of ळ is 9, and it is only valued as 7 in the the Pālī variant order that leaves श and ष out, in which there is a difference of two in some letters from their normal values. ळ as 9 is used by the 14th century Kerala astronomer Madhava in his sine tables. Listed in the angle of 37.5° is the phrase गानेषु विरळा नराः *gāneṣu viraḷā narāḥ*, with the corresponding numbering of "30 64 2,902." When read backwards per the rules of Kaṭapayādi I, we see ळ numbered as 9.[46]

There was no great mystical understanding when ळ was numbered as 9, the letter was just placed after the last letter ह of the common Sanskrit alphabet, which was numbered as 8. I put ळ in the 29th place value and when it is serially correlated to my extended Tarot it does take on a lot of mystical importance as the letter of Spirit, ascribed to the Kether-Sahasrāra level.

क्ष = 0

क्ष is a conjunction of the letters क & ष, but it is sometimes regarded as the last letter of the Sanskrit alphabet. For instance, it is treated as a separate letter in the 50-petalled cakra schema. It is actually a mystery why it was numbered as 0. The only possible explanation was that there was the common Sanskrit alphabet ending in ह as 8, then ळ as 9 was added to that, and then finally क्ष = 0 was added. This is complete speculation and I am not sure if it is correct.

45. Datta & Singh, *History of Hindu Mathematics*, 1, 72.

46. Somayaji and Koru, *Karanapaddhati*. The table is given at "Madhava's Sine Table," https://en.wikipedia.org/wiki/Madhava%27s_sine_table.

The Phonetic Pattern of Sanskrit, and the Cakra Petals

The Sanskrit alphabet is closely based on the phonetic change from gutteral to labial up to the 25th letter म as 5. It would be foolish to disrupt this tightly established order, but after this the strong pattern of gutteral to labial is complete.[47] My changes to the Sanskrit alphabet order only come after the 25th place value. This does change how the Sanskrit alphabet is placed upon the cakra petals however after the 25th letter म. It changes the letters on the Svādhiṣṭhāna, Mūlādhāra, and Ājñā cakras. I give the full arrangement of letters in the table below.

Number	*Cakra*	*Sanskrit*	*Petals*	*Letters*
1.	Sahasrāra	सहस्रार	1/1,000	ळ
2.	Ājñā	आज्ञा	2	व श
3.	Viśuddha	विशुद्ध	16	अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ अः अं
4.	Anāhata	अनाहत	12	क ख ग घ ङ च छ ज झ ञ ट ठ
5.	Maṇipūra	मणिपूर	10	ड ढ ण त थ द ध न प फ
6.	Svādhiṣṭhāna	स्वाधिष्ठान	6	ब भ म ष स ह
7.	Mūlādhāra	मूलाधार	4	क्ष य र ल

After the last letter of the Svādhiṣṭhāna cakra, being ह in the 28th place value, there is a secret tucking in of the system so where ळ in the 29th place value attributed to Spirit as the unity of Kether is correlated to the central, vertical Suṣumnā nāḍi. The Sahasrāra cakra also represents the unity of Kether so that the Suṣumnā nāḍi as Center is just the Sahasrāra cakra extended vertically down, all things emanating from the One. The complete Sanskrit alphabet (minus the 29th letter ळ) is wrapped around the bindu of ळ in the Sahasrāra cakra and repeated 20 times to equal a total of 1,000 petals. There is nice proof of this system in the new petals of the Ājñā cakra which are व श as 34 and 35. When placed on the petals in the common diagram and you look at the Buddha you read the letters backwards as श व, or शिव. Śiva is known for having such a brilliantly

47. The "Sanskrit Alphabet" wikipedia article has a table showing this breakdown of pattern after the 25th letter म, and the exact description of the remaining letters: https://en.wikipedia.org/wiki/Sanskrit.

open Ājñā cakra that the Light emanating therefrom blinds, kills, and destroys—though the real symbolism is of course the communication of Light gnosis and enlightenment.

Tibetan Grammatometria

David Hulse gives the historic rules for numbering Tibetan in *The Key of It All*, Vol. I. It is that the Serial order was used to number its 30 letters and then its five vowels were given a unique numbering pattern in increments of 30.

0	30	60	90	120
ཨ	ཨི	ཨུ	ཨེ	ཨོ
A	I	U	E	O

While I encourage this order to be fleshed out I do not prefer that the vowels get numbered like this because it messes up the possibility to use other orders to number Tibetan. Remember that a core axiom of grammatometria is that an infinite number of grammatometric orders spring from each alphabet order. If we impose a rule like the above with the five vowels, the numbers 0, 30, 60, 90, and 120 become static and do not flow with the grammatometric order we are using, whether it is 0-9 Serial, 1-9 Metric, Serial, Metric, or an alternate order. For this reason I suggest the vowels not be given numbers at all, and that people work with this resulting order as well which allows proper use of all grammatometric orders.

The Master Key

		S	T	P	H	G	R	L	E	Tarot
1	1	क	𑀓	𐤀	א	A	𐌀	A	A	Air
2	2	ख	𑀔	𐤁	ב	B	𐌁	B	B	Mercury
3	3	ग	𑀕	𐤂	ג	Γ	𐌂	C	C	Moon
4	4	घ	𑀖	𐤃	ד	Δ	𐌃	D	D	Venus
5	5	ङ	𑀗	𐤄	ה	E	𐌄	E	E	Aries
6	6	च	𑀘	𐤅	ו	F	𐌅	F	F	Taurus
7	7	छ	𑀙	𐤆	ז	Z	𐌆	G	G	Gemini
8	8	ज	𑀚	𐤇	ח	H	𐌇	H	H	Cancer
9	9	झ	𑀛	𐤈	ט	Θ	𐌈	Θ	I	Leo
10	10	ञ	𑀜	𐤉	י	I	𐌉	I	J	Virgo
11	20	ट	𑀝	𐤊	כ	K	𐌊	K	K	Jupiter
12	30	ठ	𑀞	𐤋	ל	Λ	𐌋	L	L	Libra
13	40	ड	𑀟	𐤌	מ	M	𐌌	M	M	Water
14	50	ढ	𑀠	𐤍	נ	N	𐌍	N	N	Scorpio
15	60	ण	𑀡	𐤎	ס	Ξ	𐌎	Ξ	O	Sagittarius
16	70	त	𑀢	𐤏	ע	O	𐌏	O	P	Capricorn
17	80	थ	𑀣	𐤐	פ	Π	𐌐	P	Q	Mars
18	90	द	𑀤	𐤑	צ	Ϙ	𐌑	Q	R	Aquarius
19	100	ध	𑀥	𐤒	ק	P	𐌒	R	S	Pisces
20	200	न	𑀦	𐤓	ר	Σ	𐌓	S	T	Sun
21	300	प	𑀧	𐤔	ש	T	𐌔	T	U	Fire
22	400	फ	𑀨	𐤕	ת	Y	𐌕	V	V	Saturn

23	500	ब	ད			Φ	ᛞ	X	W	Water of Earth
24	600	भ	ཙ			X	ᛟ	Z	X	Earth of Earth
25	700	म	མ			Ψ			Y	Air of Earth
26	800	ष	ཥ			Ω			Z	Fire of Earth
27	900	स	ཀ							Elemental Earth
28	1,000	ह	ཧ							Planetary Earth
29	2,000	ळ	ཉ							Spirit
30	3,000	क्ष	ཛ							4774
31	4,000	य								Air of 4774
32	5,000	र								Fire of 4774
33	6,000	ल								Water of 4774
34	7,000	व								Earth of 4774
35	8,000	श								Spirit of 4774

121, 330, 1,111, 4774 Grammatometrics

It is a unique feature of my magickal child proof that it relates to a group of numbers in the number series that fit together. This series goes something like: 0, 1, 2, 4, 7, 11, 22, 28, 47, 74, 121, 1,111, and 4,774. It partakes of 0 since it may unite itself until it disappears; as a whole the 4774 sigil is a unity. As 2, it possesses horizontal symmetry and the number 2 may be seen as beginning the two hooks of the 4s like the Jupiter symbol (♃). It is related to 4 & 7 obviously since it is composed thereof. 11 = 4 + 7; 22 = 4 + 7 + 7 + 4; 28 = 4 x 7. 47 and 74 is obvious again. 121 = 47 + 74; 1,111 is more visual as 11:11—4 + 7 = 11:11 = 7 + 4. 4,774 is visual too, and the shorthand of my birthdate as 4/7/1974. 330 is a special case because it is at the center of the equation 1,111 x 4 + 330 = 4,774. In this chapter I will just give my grammatometrics for 121, 330, 1,111, and 4,774.

Here is a list of abbreviations for the grammatometric orders used:

12 2^3	Numbers the 8 trigrams of the Yi Jing bottom up: ⚊ = 1, ⚋ = 2.
012 3^3	Numbers the 27 trigrams top down: : • = 0, ⚊ = 1, ⚋ = 2.
123 3^3	Numbers the 27 trigrams top down: : • = 1, ⚊ = 2, ⚋ = 3.
1-9E.	1-9 Metric English.
S.E.	Serial English.
S.E. CCXX	Serial English (words found in Liber Legis).
S.E.T.	Serial English Tarot of *Liber DCLXVI Satan*.
S.E.T.II	Serial English Tarot of *Liber DCLXVI Satan*, where A = 629, etc.
M.E.	Metric English.
M.A.	Metric Arabic.
S.G.	Serial Greek: (the 26-fold order in the "Greek Grammatometria" section).
S.L.	Serial Latin (the 24-fold order in the "Latin Grammatometria" section).
M.G.	Metric Greek.
H.S.E.T.	Serial English Tarot of *Liber DCLXVI Satan* applied to Hebrew.
M.H.	Metric Hebrew.

121 Grammatometrics

121. 11x11. Sum of the divisors of 81: 1+3+9+27+81, thus highly triune.
Sum of the three consecutive primes 37+41+43.
The 5th star number, whereon Chinese checkers is played.

12 2^3 ☲ The 3rd Trigram Yang-Yin-Yang = Mars.

012 3^3 The 17th Trigram Yang-Yin-Yang.

123 3^3 The 4th Trigram Dao-Yang-Dao.

1-9E. AL is Infinite Perfection.

S.E.

	Abstractly	1327
	Accompanying	994
	Administered	517
	Advancements	859
	Adversaries	805
	Advertiser	904
	Alphanumeric	607
	America Babylon	1004
	Annihilator	508
	Annunciates	769
	Antichrist	670
	Antimatter	796
	Apocalyptic	1147
	Appellation	526
	Archetypical	1120
	Arcturus	1084
	Atrocious	823
	Attraction	814
	Avwxyz	3001
	Awestruck	1219
47+74	Babalon Abraxis	949
47+74	Babalon Beauty	1354
47+74	Babalon Cross	499
47+74	Babalon Energy	1003
47+74	Babalon Harlot	535
47+74	Babalon Lucifer	589
47+74	Beast Abraxis	1111
47+74	Beast Dclxvi	1354
47+74	Beast Energy	1165
	Beast & His Bride	535
47+74	Beast Jesus	823
	Behaviorism	724
74+47	Between Time	1021
	Bidirectional	472
	Blood Sacrifice	382
	Bloodstone	571
	Bodhisattva	985
	Borrowing	868
	Brainpower	877
	Brightness	571
	Burnishing	625
	Cannibalizing	1021
	Capitalizes	1228
	Celtic People	490
	Centralist	688
	Chastisers	616

Child Of Thelema	409
Chinese Zodiac	1057
Chip Implant	490
Cloudiness	661
Colloidal Gold	328
Combustible	751
Commemorate	544
Communicated	715
Compoundable	625
Consequence	661
Consolidated	526
Constrict	715
Convalescence	715
Convenient	832
Copyright	1147
Cosmonaut	814
Courtney	1408
Crosswalk	904
Damien Thorn	517
Declarations	553
Degenerately	1102
Demagoguery	1219
Depressant	625
Developers	769
Dimensions	427
Discourages	679
Dishonors	481
Dishwashing	796
Dislocation	526
Displacement	517
Disunity	1372
Divine Star	868
Doctor Who	985
Don't Fix It	1138
Earthshaking	499
Ecclesiastical	499
Empiricist	535
Encapsulated	769
Encirclement	490
Enhancements	517
Enjoyment	1120
Enumerates	796
Equability	1336
Equilateral	751
Everybody	1966
Exaggerator	1066
Exaltation	1156
Exemption	1039
Exhauster	1309
Exothermal	1039
Exotic Dancer	1030
Expedition	1012
Expertise	1084
Exploitable	1012
Exporter	1120
Exposers	1030
Extraditable	1147
Extracting	1165
Extravagance	1363
Eye Pyramid	1624
Firstborn	607
47+74 Force Weapon	850
Forefathers	571
Friendliest	508
Galactic Center	607
Generatrix	1057

	Get With It	1138
	Ghost Ship	562
	Glamorous	688
	God Almighty	795
	Gradualness	688
	Groveling	658
	Great Secret	706
	Glittering	607
	Harvest Man	895
	Hatchepsut	895
	Heliocentric	472
	Hermeticize	1174
	Hexahedrons	931
	Holy Miracle	976
	Hornedness	472
	Hungriest	769
47+74	Hru The King	697
	I Am Alpha And Omega	328
47+74	Ihvh Jesus	940
47+74	Ihvh Weapon	1111
	Inapproachable	400
	Incorrigible	364
	In Death Is Life	436
	Inexplicit	985
	Infectious	742
	Interlinked	472
	Intensify	1129
	Intriguer	760
	Invisibly	1309
	Is of All Time	590
	John Lennon	373
	King Of Cups	625
	Knavishly	1318
	Lady Of The Sea	1120
	Lamp Lighter	490
	Lecturers	823
	Legislative	796
	Livability	1390
	Luxury	2020
	Magnification	445
	Maternally	1147
	Maximalist	1030
	Mesmerist	589
	Metamorphic	526
	Metaphorical	517
47+74	Middle Between	922
	Midnightly	1057
	Mirroring	445
	Misbehavior	724
	Miss Bliss	490
	Misconduct	769
	Motherhood	535
	Motorize	1264
	Murderers	724
	My Moongod	971
	Ninety One	1129
	Northward	1003
	Numerally	1246
	Nurtured	1039
74+47	Occult Seer	796
74+47	Occult Skald	751
74+47	Occult Time	850
	Omniscient	526
	One Truth	913
	Overcoming	724
	Overwhelm	1138

Overtook	895
Oysters	1265
Parallelized	1075
Paraphraser	526
Perception	562
Performing	427
Persephone	463
Pharmacologic	382
Poorness	535
Possessed	544
Poverty	1525
Pressure	760
Primarily	1069
Principles	436
Primitive	832
Procathedral	562
Pronounce	688
Programable	406
Prolegomena	418
Promotes	625
Prospected	607
Protruded	823
Provinces	787
Provokes	805
Quetzals	1516
Reasonings	472
Reconfigure	625
Reflectors	589
Refreshers	499
Rejuvenate	1066
Repulsing	661
Restricted	706
Retrieves	904
Revelation	850
Resolving	751
Ritualize	1444
Ruination	769
Satanic Picnic	508
Saturnine	805
Scissors	562
Second Coming	391
Selectness	598
Semi-Flexible	841
Separatism	616
Seven Seals	796
Shattering	770
Shipwrecked	914
Showdown	1282
Shrewdest	1012
Slaveholder	733
Sorceress	553
South Africa	679
Speculates	814
Spelunker	670
Standardize	1264
Stonewall	976
Strangely	1183
Strangers	643
Strangling	544
Suffocating	742
Sun's Son	760
Superior	724
Supremacy	1309
Sustenance	814
Sweetening	931
Swiftest	1120

	Swordfish	877
	Syngenetic	1129
	Tantrist	850
74+47	Tarot Omen	706
	Techniques	760
	Ten Of Wands	976
	The Great Seal	652
	The Fourth	877
	The Lake Of Fire	445
74+47	The Key Monad	1093
74+47	The Key Of God	1075
74+47	The Key Seer	1138
74+47	The King Of God	436
74+47	The King Seer	499
	The Word Is	976
	The Window	1336
	Thrillers	562
	Top Secret	733
	Tortured	949
	Totem Pole	670
	Transferable	580
	Translucid	787
	Triangular	778
	Tritheism	661
	Trueness	850
	Turbulence	985
	Unaccounted	976
	Unification	697
	Universal	985
	Unparalleled	616
	Unwilling	985
	Utterly	1525
	Vignettes	976
	Virulent	1084
	Vivacious	1282
	Vulgarize	1642
	Yith Dragon	1129
	You Are Here	1264
	Your Gift	1372
	Yourself	1291
	Wand + Sword	1309
	Warriors	940
	Weaknesses	886
	Wheelhouse	1021
	Whisperer	877
	Whistling	913
	Whiteners	967
	Whiteout	1282
	Wizardiaoan	1525
	World Eater	985
	Zen Master	1291

S.E. CCXX

55+66	Burn upon	922	I:18.
27+25+9+60	by all I desire	985	I:32.
33+67+21	the work of	949	I:37.
19+33+69	and the emblems	490	I:51.
33+88	or purple	715	I:61.
60+61	desire you	1273	I:61.

19+41+28	and Khabs is	295	II:2(68).
65+56	rejoice! there	490	II:44(110).
	poverty	1525	II:58(124).
64+57	thou canst	922	II:59(125).
47+56+18	Lift thine head!	535	II:68(134).
28+33+60	Is the word	976	II:69(135).
83+38	follow thee	904	II:76(142).
53+68	thy house	1381	II:78(144).
49+72	not unlike	724	III:21(166).
47+36+38	Beast & his Bride	535	III:22(167).
56+65	There cometh a	625	III:31(176).
15+73+33	O Mentu, The	868	III:38(183).
	utterly	1525	III:42(187), III:55(200).
7+64+50	Be thou yet	1480	III:42(187).
	strangely	1183	III:47(192).
19+9+58+35	and I want to	1075	III:48(193).
	warriors	940	III:71(216).
S.E. XC	Yourself	I:34	
M.E.	Pan	31	
M.A.	AL MLK	49	The King.

S.G.	Αγνωστος	1624	Unknown.
	Ανεκλαλητης	715	Ineffable.
	Γυναικαριον	715	Woman (2 Timothy 3:6)
	Εμπεδορκεω	1129	To abide by one's oath (888 S.E.T.).
	Εξαγωνικος	1219	Hexagonal; sextile.
	Παραφρονια	913	Madness.
	Πορθμευς	904	Ferryman.
	Ποτηριον	688	Cup.
	Προδοτης	832	Traitor.
	Σπλαγχνον	1084	Heart.
	Συνοχες	1525	Synoches, the Chaldean Divinities.
	Τραχηλος	1309	Throat.

	Τυραννις	1111	Absolute power, tyranny.
	Υπερκυδας	1210	Triumphant.
	Υστατος	1471	Last, extreme.
	Φρουρημα	1219	Watch, guard.
	Φως Θεου	1984	Light of God.
	Χρυσος	1570	Gold.
S.L.	Cornucopia	787	Horn of plenty.
M.G.	Αλπειθεια	58	Disobedience.
	Κακοι	49	Bad men.
	Καρ	31	Head; the goddess of death or fate.
	Κιναιδεια	66	Unnatural lust.
	Οιμα	40	Attack, rage.
M.H.			
	אדונס	40	Hebrew translation of the Greek Adonis.
	אלילים	58	Vain idols.
	אפם	31	An end, extremity.
	אצל	31	Emanated from.
	הגלגלים	58	Of whirling motions.
	חזוה די ליליא	85	Nocturnal vision.
	כסיאל	49	Angel ruling Saturn and Saturday.
	כעאל	40	Angel of 4th astrological house.
	מטבע	40	Coin.
	נמלא	40	It is filled.
	נינוה	66	The name Nineveh.
	סאטאן	40	Satan fully spelled.
	עכאל	40	Lord of Triplicity by Night for Cancer.

330 Grammatometrics

In his unpublished *Liber CCCXXX Abrahadabra* on the title page David Hulse gives a list of Serial English grammatometrics for 330 as found in the Book of Law. They

tend to allude to the magickal child, and you can see why the number 330 notably impressed him.

A
A B
A B R
A B R A
A B R A H
A B R A H A
A B R A H A D
A B R A H A D A
A B R A H A D A B
A B R A H A D A B R
A B R A H A D A B R A

Hadit + Ra-Hoor-Khuit + Ankh-af-na-khonsu

The child of thy bowels, <u>he</u> shall behold	I:51
It shall be his child & that strangely.	III:47(192)
One...shall discover the Key of it all.	III:47(192)
Thou art emphatically my chosen	II:53(119)
eight, eighty, four hundred & eighteen	I:42
418 - (8+80)	
This shall be your only proof.	III:11(156)
the unfragmentary non-atomic fact	I:24
Yet to all it shall seem beautiful.	III:68(213)
Now a curse upon Because and his kin!	II:28(94)
<u>U</u> + (N+U) + (NxU) = 329.<u>6</u>.	
N	

330. 2x165, 3x110, 5x66, 10x33, 11x30, 15x22. 55 + 275. 418 – 88. 418 - (8+80).

As 3 minus 333, this number represents a magickal restriction, hemming or curtailing of the dispersion of חורונזון.

S.E.	Liber MCXI: The Birth of the Phoenix	My magickal child proof's original title.
	Satan The Phosphorescent Magus	The author of *Liber DCLXVI Satan*.
	SATOR AREPO TEXET OPERA ROTAS	AL II:76's true solution.
M.E.	LMNOPQ	Equals 4774 in S.E.T. II., of 419 letters.
	TOP	
	T.R.M.	The Royal Matter.
S.E.T.	LOKI	
	SATU	
	TEET	
	WHOA	
M.G.	Ανθος	Flower.
	Ισον	Equilibrium.
M.H.	הרומאחיס	Hrumachis.
	הרו סטן	Heru Satan.
	מצר	As *Metzer* Boundary, terminus; crosspath.
	סער	Revolution; hurricane, tempest.
	של	Transgression, fault, crime; error, deception.
H.S.E.T.	איש	Man.

1,111 Grammatometrics

1111. 11x101 $11^2+12^2+13^2+14^2+15^2+16^2$; also 121+990

M.E.		
308+803	Beast Abraxis	47 + 74 in S.E.
	IHVH Weapon	47 + 74 in S.E.
S.E.T.		
272+349+490	The Star Hadit	
S.E.T.+M.H.		
834+277	The Lovers + סאטאן באבאלעץ	
M.G.	Ιωτα	I = 10 = Key IX Phosphorescent = Virgo.
M.H.	הרופרכרת	Heru-paar-kraat; 121 in S.H.

4,774 Grammatometrics

4774. 2x2387, 7x682, 11x434, 14x341, 22x217, 31x154, 62x77. 2 x 7 x 11 x 31. 1,111x4+330; 4,444+330; 3,330 + 1,444. The 4-3-4 letter division of ABRAHADABRA, multiplied by its 11 letters.

S.E.T.II	LMNOPQ	
	VTQKD	Saturn, Sun, Mars, Jupiter, Venus.
M.G.	ΣΑΤΩΡ ΑΡΕΠΩ ΩΠΕΡΑ ΡΩΤΑΣ	SATOR AREPO OPERA ROTAS

ΟΝΟΜΑ ΓΕΓΡΑΜΜΕΝΟΝ: ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ!
"A Name Written: King of Kings & Lord of Lords!" (Ap. 19:16).

ΤΩ ΠΝΕΥΜΑΤΙ ΤΗΣ ΕΠΑΓΓΕΛΙΑΣ ΤΩ ΑΓΙΩ
"The Spirit of the Promise of the Holy" (Eph. 1:13).

M.G. + M.H.
דעת: ΤΗΣ ΓΑΖΗΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ
"Knowledge: The Treasure of the King of Babylon"; 474 + 4,300.

M.H.

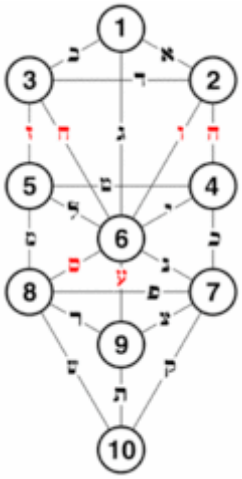
ת	ר	כ	ר	פ	ו	ר	ה
ת	ר	כ	ר	פ	ו	ר	ה
ס	י	ח	א	מ	ו	ר	ה
ת	ר	כ	ר	פ	ו	ר	ה
ת	ר	כ	ר	פ	ו	ר	ה

The 40-fold God Name of 4774.

~Appendices~

A Few of the Paths on the Tree of Life Need Changed

It can be proven a few of the common paths upon the Tree of Life are in an incorrect order according to the "nearest sephirah first" pattern that is followed. I realized this for a few paths in August 15, 2002, but upon searching the internet I saw a one David Bowman had an article on this subject dated August 22, 2001 and had found more incongruent paths than I had. The following diagram shows which paths should be switched on the Tree of Life.



- 2-4 is Key IV The King = 5 = Aries.
- 2-6 is Key V Hierophant = 6 = Taurus.
- 3-5 is Key VI The Lovers = 7 = Gemini.
- 3-6 is Key VII The Chariot = 8 = Cancer.
- 6-8 is Key XIV The Archer = 15, 60 = Sagittarius.
- 6-9 is Key XV The Devil = 16, 70 = Capricorn.

These new correlations do not support the "path of the arrow" symbolism found in Crowley's writings since Sagittarius is no longer the 6-9 path. The new middle pillar path scheme is געת as 41, 473. These numbers, plus the sephiroth 10 + 9 + 6 + 1 = 26, number to 67 and 499.

The Ying Jing on the Tree

Crowley wedded the Yi Jing with the Tree of Life in *The Book of Thoth*.[48] I do like his attributions but prefer a scheme that goes straight down the Tree of Life in accordance with how the magickal squares of the planets do. My symbol set more truly maps how the Tree of Life itself is symbolically structured: the descent of energy or inspiration from Heaven to Earth, which is the same basis of the Yi Jing's 8 trigrams. I'm just throwing these out there for now. I've always loved them, and thought I would share them.

		Crowley	*4774*	*Planet*	*Square*
1.	Kether	•	•		
2.	Chokmah	—	☯		
3.	Binah	--	☰	Saturn	3x3
4.	Chesed	☰	☰	Jupiter	4x4
5.	Geburah	☳	☳	Mars	5x5
6.	Tiphareth	☳	☷	Sun	6x6
7.	Netzach	☲	☰	Venus	7x7
8.	Hod	☰	☲	Mercury	8x8
9.	Yesod	☲	☲	Moon	9x9
10.	Malkuth	☷	☷	Earth	10x10

48. Crowley, *The Book of Thoth*, 270.

A New Versing of the Book of Law

I have arrived at a new versing of the Book of Law after having seen that Crowley made a couple of forced errors in his own versing scheme. I felt this left me no choice but to try to delve into it and see if I could not come up with something better, an ordeal which lasted from 2006-2012. I give my typeset version of the Book of Law afterward so there is no question as to my versing preference for the Book of the Law. The reason that finding the true and intended versing scheme to the Book of Law is important is that sometimes there will be qabalistic and grammatometric mysteries hidden therein in relation to the meaning of the verse. The book hails itself as the most important religious document ever penned, obviously then it is crucial to get the versing right. It would be great if my improved versing structure gets adopted by the magickal community, but I think we all know that is unlikely to happen very soon. Even so, the Book of Law is such a short text that a few quotes using slightly different verse numbers will not completely throw off the reader wishing to source them.

Verse numbers were not written at the time of the reception of Liber Legis though it is clear from the way it was received that it is meant to have verses. This is evident by the way a new page line of writing is started when there is still ample space left on the line above to start a new sentence. This pattern persists throughout all three chapters of the Book of Law. This allows certainty as to where one verse ends and another begins in many cases. Where the proper versing becomes ambiguous is when there is no space left in a page line, and a sentence's beginning occurs immediately in the line below it. When this occurs it cannot be proven by the above reasoning alone whether that sentence is part of the same verse, or the beginning of a new one—and indeed there is no way to ultimately prove such one way or the other. It is up to the individual to decide upon what is most likely the correct versing of Liber Legis, and in many cases it is tough to make a solid guess. I have summed up my own preferences and thoughts in the pages ahead, often using grammatometria to inform my decision.

What is clear is that Crowley's versing for the first chapter of Liber Legis is incorrect. He makes three blatant, forced versing errors:

1. His verses 12 & 13 should be the same verse. "I am above you..." occurs on the same page line as "...& take your fill of love." Here Crowley splits the same page line up into two separate verses.
2. His verse 22 should be two separate verses, as there is an obvious page line break between "knoweth me" and "Since I am Infinite Space and the Infinite..." Here Crowley ignores a page line break.
3. His verses 28 & 29 should be the same verse, as "For I am divided..." occurs on the same page line as "...the stars, and two." Here Crowley splits the same page line up into two separate verses.

His verses I:12-13 and I:28-29 are the only two occurrences in Crowley's versing schema where he has forcibly broken the same page line of text into two separate verses.

My Changes to Crowley's Versing

I like the total verse sum of 220, and my feeling is occult inspiration allowed Crowley to number most of the verses correctly. I also like the total number of verses in chapter I as 66, it just seems right to me, maybe because it is T(1-11), speaking to the magick of Nuit. The following are the Crowley verses which I felt were right and based my versing changes on. If my change would mess them up, I would add or subtract from another ambiguous point to make up for it in order to leave them alone. The below reasons are repeated in my verse by verse comment in the next section, but here is a shorter summation of the changes I make and my reasoning for so doing:

Combining Crowley's I:12-13 together:

This is the first of Crowley's forced versing errors. These should not be separate verses, as there is no page line separation between them.

I:17—The serpent burning upon the brow is more in line with 17 as Mars and Key XVI.

I:18—The azure lidded woman is better suited as 18 as Aquarius and Key XVII.

Splitting Crowley's I:22 apart:

This is the second of Crowley's versing errors. This verse should be split apart due to an obvious page line separation occurring within it.

I:22—22 is Key XXI The Universal, so it is fitting the verse speaks of Nuit being "Infinite Space and the Infinite Stars thereof," which of course creates by acronym the word ISIS.

I:23—The "I am Nuit" verse is I:23 now, which is great since "I am" = 23 in S.E.

Combining Crowley's I:24-5 together:

This is largely done to make I:31 the "threefold book of Law" verse, though it is also a continuation of the same rhythm and idea.

I:24—Speaks of earth, and the 24° is of earth.

Combining Crowley's I:28-29 together:

This is Crowley's third blatant versing error of chapter I. There is no page line separation between his verses, so that they should not be separated, and it is the continuation of the same idea.

Combining Crowley's I:33-34 together:

This is largely done to make I:31 the "threefold book of Law" verse, though it is also a continuation of the same idea.

I:31—The "threefold book of Law" phrase can now be seen to correlate to the Hebrew אל as 31, which was Frater Achad's original key that impressed Crowley so much, so that the number 93 is implied. Seeing this synchronicity first intrigued me to attempt to surmise the correct versing of Liber Legis.

I:47—The "four gates to one palace" verse I like as 47, in light of the 4774 pentagram ritual.

Splitting Crowley's I:57 apart:

I split these apart due to a change in ideas and for the grammatometric reasons listed below.

I:53—The Fortress here spoken of is my name for Key XVI, which equals 153 in S.E., the number of the verse (where I:53 = 153). This may be subtle proof that The Fortress is the correct English name for Key XVI.

I:54—My solution to the verse is that "The Sun" is the English name of Key XVII as Aquarius, just as "The Moon" is traditionally the name for Key XVIII as Pisces. "The Star" I take to be the English name for Key XIX as Sun. The verse number 54 = "Sun" in S.E., which is a proof to me of the correctness of the solution.

I:55—Earth is mentioned again, and 55 is T(1-10) as Malkuth.

I:56—56 is a nice Nuitian number as is 156, and the verse speaks of Nuit's natural incense.

I:57—"My number is 11" reverberates that 57 = "Abrahadabra" in S.E., which is the elevenfold word.

Splitting Crowley's I:60 apart:

This was a late change by me, and I think a nice intuitional leap. For the longest time I was looking to break up Crowley's I:61, which I did for a while by making "Ye shall gather" the beginning of my I:59, since "gather" = 59 in S.E. I was looking to make a change here to keep my verse changes that happen afterward correct and stay at 66 verses for the chapter.

I:58—"Star" = 58 in S.E.

Splitting Crowley's I:63 apart:

I split this verse apart into three verses to obtain a shorter and more ecstatic rhythm, which yields the chapter verse sum of 66.

I:61—"Bliss" = 61 in S.E., and is a rapturous number because of this.

I:64—"Nuit" = 64 in S.E., so it is appropriate it be the verse where she describes herself.

Splitting Crowley's II:5 apart:

I split verse 5 because Crowley's verse II:12-13 needs conjoined, I like II:23 as the "I am" verse since "I am" = 23 in S.E., and particularly to keep II:55 as the 121st serial verse. Note if you do not split Crowley's II:5 verse apart that is the only chance you have where there is any ambiguity (other than his II:12-13 which does need combined

together) until all the way until Crowley's II:48. His II:48 is such a continuity of meaning that it is very unlikely it should be split apart, so the only way to keep verse II: 55 as the 55th verse is to break up II:5!

II:55—This is the verse about the correct English alphabet order, and there is a magickal proof imbedded in it that I detail in the "Grammatometria" chapter in the English Grammatometria section. The chapter verse number of 55 equals "Satan" in Serial English while the serial verse number of 121 equals Satan fully spelled out in Hebrew as סאטאן. The inference is that the "Thou shalt obtain" wording is speaking to me directly as the magickal child. This is my reason for keeping the versing structure intact since I believe this is an occult proof for the English alphabet.

II:7—"Z" = 7 begins the word ZΩH in Greek, which means life.

II:8—Mercury = 8, and he is The Magus of the Tarot. The cube having eight vertices is also synchronous.

Combining Crowley's II:12-13 together:

This was my last versing change: the period in pencil threw me off, but in retrospect the obnoxious lowercase "f" should have been obvious. This makes the verse "Because of me in Thee which thou knewest not for why? Because thou wast the knower, and me." This reads much more sensibly. The period after *not* is in pencil added later,[49] which was the hard thing to catch. Obviously having the lowercase *f* of *for* begin a sentence like Crowley does is absurd, it is the only verse that would begin with a lowercase letter. The etymology of "for why" is Middle English *forwhy, forwhi*, from Old English *forwhī, forwȳ* meaning "why, wherefore." Thus a more modern way to write the above sentence is "Because of me in Thee which thou knewest not why?" which makes perfect sense.

II:55—The serial verse number of 121 alludes to me specifically as the magickal child here. 121 = 47+74 = 4774, my Frater number. 55 = "Satan" in S.E. and 121 = סאטאן fully spelled in Hebrew.

Splitting Crowley's II:70 apart:

This is largely done to combine Crowley's II:75-76 together, though I do like the rhythm this change creates.

49. The Corneliuses regard the period to likely be in pencil as well. See Cornelius, "Red Flame #8," 103.

II:70—70 = Key XV The Devil, which ties in to the next few verses speaking of how to bear more joy, refine one's ecstasy, and exceed.

II:71—"Thoth" = 71 in S.E., which goes toward the subtlety mentioned: the verse is all about magickal refinement of the self as creating greater ecstasy.

II:72—72 = "Shaitan" in S.E., and of a certain devilish ecstasy. There are 72° of separation between the five points of the pentagram, associated with man, so 72 as the "exceed" verse is appropriate.

II:73—"Crown" = 73 in S.E., as well as "Perfect."

Combining Crowley's II:75-76 together:

The colon after "words" is a pencilled in later addition[50] and the beginning of the riddle is indented on the page line. Thus in the original manuscript the page lines look like:

> Aye! listen to the numbers & the words
> 4 6 3 8 A B K 2 4 A L G M O R 3 Y
> X (24) (89) R P S T O V A L. What

II:77—Hadit is still referring to the one who solves II:76.

III:(192)47. I do not make any versing changes to chapter III. My main concern was to keep III:47 as the 47th verse in light of my solution to this verse being the 4774 sigil and the number 4774. It is a magickal tell that the verse containing the grand cipher is verse number 47, and I do not find anything out of place in the third chapter.

The End Product

This endeavor was more of an ordeal that lasted six years from 2006-2012, where my expectation was that I would somehow find the correct versing schema to Liber Legis. Being the magickal child and my knowledge of grammatometria helped my endeavor and aided my confidence in success. I now believe I have achieved the correct and intended versing of Liber Legis.

50. The Corneliuses agree with this assertion, and themselves note the oddity in separating these two lines in "Red Flame #8," 118-19.

Comment Upon the Versing of the Book of Law

The versing I use for this commentary is what has become my own preferred versing schema, so note it will be different than Crowley's standard versing. In this commentary I denote with an asterisk where there are sentences that begin on a new page line, but where there is no page line space break in the page line above them. I also take a guess at the probability of the sentence commencing a new verse, or being part of the same verse. A few principles I used to deduce the likelihood of the new sentence being part of the same verse, or the beginning of a new verse, are:

1. Is there a change in ideas?
    a. If no, it's probably part of the same verse.
    b. If yes, it's probably the beginning of a different verse.
2. Note the established rhythm, or length, of the versed text.
    a. A series of long verses will likely not have a short verse in between them.
    b. A series of short verses will likely not have a long verse in between them.
3. Note the space between the writing.
    a. A large space between page lines may denote a new verse.
    b. A small space between page lines may denote it is still the same verse.
4. Page breaks.
    a. A page break really shouldn't matter, as it is just a new page line, but it does seem to be a bigger break psychologically.

These are general principles, and instances may be cited where these rules are both followed and broken within the Book of Law.

I

1. Had! The Manifestation of Nuit.

2. The unveiling of the company of heaven.

**3. Every man and every woman is a star.*

No page line space between *heaven* and *Every*.
Probably a new verse due to a change in ideas & short rhythm established.

**4. Every number is infinite; there is no difference.*

No page line space between *star* and *Every*.
Probably a new verse due to a change in ideas & short rhythm established.

**5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!*

No page line space between *difference* and *Help*.
Probably a new verse due to a change in ideas & short rhythm established.

**6. Be thou Hadit, my secret centre, my heart & my tongue!*

No page line space between *men* and *Be*.
Probably a new verse due to a change in ideas & short rhythm established.

7. Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.

8. The Khabs is in the Khu, not the Khu in the Khabs.

9. Worship then the Khabs, and behold my light shed over you!

10. Let my servants be few & secret: they shall rule the many & the known.

11. These are fools that men adore; both their Gods & their men are fools.

**12. Come forth, o children, under the stars, & take your fill of love! I am above you and in you. My ecstasy is in yours. My joy is to see your joy.*

Here is Crowley's first forced versing.
No page line separation between *fill of love* and *I am above you.*

**13. Above, the gemmed azure is*
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.
The winged globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!

There is a page line separation stating *V.1 of spell called the Joy*, so in all probability it should be a separate verse.

14. Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.

**15. For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.*

No page line space between *men* and *For.*
Probably a new verse due to the change in ideas.

16. But ye are not so chosen.

17. Burn upon their brows, o splendrous serpent!
I like this verse as 17 to align with 17 = Mars, rather than Crowley's 18.

**18. O azure-lidded woman, bend upon them!*

No page line space between *serpent* and *O.*

Probably a new verse due to the change in ideas & short rhythm established.

This is nice as 18 = Aquarius.

**19. The key of the rituals is in the secret word which I have given unto him.*

No page line space between *them* and *The.*

Probably a new verse due to the change in ideas & short rhythm established.

20. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.

21. Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me.

***22. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt. But whoso availeth in this, let him be the chief of all!*

Here is Crowley's second forced versing.

There is indeed a large page line space break between *me* and *Since.*

Thus Crowley's verse 22 should be two separate verses.

No page line space between *hurt* and *But*. Fairly ambiguous due to the continuation of the same idea. If this verse is included in 22, then 23 becomes the Nuit one, and it starts with "I am" = 23 in Serial English. I thus prefer to add it to verse 22.

23. I am Nuit, and my word is six and fifty. Divide, add, multiply, and understand.

No page line space between *fifty* and *Divide.*

Very ambiguous since it is the continuation of the same idea. I prefer to add the *Divide* sentence to verse 23.

I like this verse as 23, as I have said "I am" = 23 in Serial English. Note also my versing of II:23 also begins with "I am." I have added the usually separate verse

"Divide, add, multiply, and understand" to this verse, as I thought it went better with it. This reasoning is supported by the fact that this verse is I:23 as 123, and represents the number series, thus math and number work as well. The gist I believe is that Nuit comprehends the entire number series being beyond it, and one may permutate it together as one will until one sees this.

24. Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the unfragmentary non-atomic fact of my universality.

This describes Nuit bending upon the earth, and 24 is Earth of Earth in my extension of the Tarot. The 24th rune ᛟ also means "home, inherited land." I like the phrase "the unfragmentary non-atomic fact of my universality" better than "omnipresence of my body," as these were Nuit's original words, and that "the unfragmentary non-atomic fact" = 330 in Serial English, a key number of Thelema in light of my 4774 magickal child proof.

**25. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!*

No page line space between *sweat* and *O* within the verse.

Probably still the same verse due to the continuation of the same idea, if not the same sentence.

**26. None, breathed the light, faint & faery, of the stars, and two. For I am divided for love's sake, for the chance of union.*

Here is Crowley's third forced versing.

There is no page line spacing between *two* and *For*.

Thus Crowley's verses 28 and 29 should be the same verse.

**27. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.*

No page line space between *union* and *This.*

Probably a new verse due to a change in ideas.

27 may represent sorrow and peace. It is the last trigram of pure yin in the 3^3 system (䷁), and so thus a number of dissolution. 27 is elemental earth by my expanded Tarot.

28. For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.

28 = "Man" in Serial English. 28 is planetary earth by my expanded Tarot, whereon man resides.

**29. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.*

No page line space between *ones* and *Obey.*

Probably a new verse due to a change in ideas.

29 is the number of Spirit attributed to Kether by my expanded Tarot. Seeking the high heavens of Nuit is seeking the higher, spiritual principle.

**30. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven: Write unto us the ordeals, write unto us the rituals, write unto us the law! But she said: the ordeals I write not; the rituals shall be half known and half concealed: the Law is for all.*

No page line space between *Heaven* and *Write* within this verse.

Probably still the same verse, as it is a continuation of the same idea, and the same sentence.

No page line space between *law* and *But.*

Very ambiguous, as it is a continuation of the same idea, though it is also a change in speaker. I prefer to add the "But she said" sentence to verse 30. This is in part

because it will make the next sentence verse 31 that speaks of "the threefold book of Law," where 3x31 = 93, the key number of Θελημα, but also since the letter "L" of *Law* is valued at 30 metrically in most Western alphabets. 30 = L = Key XI The Balance = Libra as the justice and law.

**31. This that thou writest is the threefold book of Law.*

No page line space between *all* and *This.*

Probably a new verse due to a change in ideas.

Having this verse as 31 is a really strong indication that the versing is correct so far. In fact, had Crowley come upon this versing he may have discovered the number play of 3 x 31 = 93 in regards the significance of אל as 31 much sooner.

32. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.

**33. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.*

No page line space between *Ra-Hoor-Khuit* and *Also.*

Probably a new verse due to a change in ideas as well as a page break.

**34. He must teach; but he may make severe the ordeals.*

No page line space between *teach* and *He.*

Very ambiguous as it is a continuation of the same idea.

There is some doubt whether this verse should be united or kept separate. I tend to think it should be kept separate. My reasoning is persuaded by the fact that I want the "Do what thou wilt" verse to be number 36, and want the "threefold book of Law" verse to be number 31.

35. The word of the Law is Θελημα.

I wished the "threefold book of Law" verse to be 31, and the "Do what thou wilt" verse to be 36.

**36. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.*

No page line space between *Θελημα* and *Who.*

Probably a new verse due to a change in ideas.

36 is a solar number, and I like "Do what thou wilt shall be the whole of the Law" being in verse 36, as it gives it a sense of solar freedom, joy, and liberation. 36 divided by 3 as the three grades is 12, which is the zodiac, and humanity at large.

37. The word of Sin is Restriction. O man! Refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed be it to the aeons! Hell.

37 = "Hell" in Serial English. There is also some indication of restriction here as the point in the circle as 36+1. We are all points of awareness amidst Nuit's universality, and we should not self-limit ourselves from her continuity.

38. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.

38 = "Death" in Serial English, and here symbolizes the divided mind state of the tortured ego.

**39. Do that, and no other shall say nay.*

No page line space between *will* and *Do.*

Very ambiguous as it is a continuation of the same idea.

This verse could be united with 38, but it seems more correct to separate it. This way I can make verse 40 the beginning of the *pure will* and *perfect* verses, which goes

well with the fluidity of Water as "M" = 40. I also like verse 46 as "the Hierophantic" verse and 47 as the "palace" verse.

**40. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.*

No page line space between *nay* and *For.*

Probably a new verse due to a change in ideas.

Here, and from I:59 to 60, the new decad of verses begins a new chain of ideas.

40 is Mem as Water, which can be viewed as the pure will of meditation, the blue of water. Here pure will is associated with the daoistic fluidity of water.

41. The Perfect and the Perfect are one Perfect and not two; nay, are none!

41 as "AM" metrically = Air & Water, which is one aspect of *The Perfect and the Perfect* mentioned here. These opposites, as East and West, unite into one and none. אמ is also "mother" in Hebrew, where here Nuit as the infinite perfection is one Perfect and if we as that divided from Nuit can make ourselves Perfect as well, then there results the perfect dissolution into the kisses of Nu.

**42. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.*

No page line space between *none* and *Nothing.*

Probably a new verse due to a change in ideas.

"Hadit" = 42 in Serial English, which I correlate to the Ain region of the Tree, as I correlate Nuit to the Ain Soph, so this verse is proof by Hadit equalling 42 that he is to be correlated to the Ain region of the Tree of Life.

**43. But they have the half: unite by thine art so that all disappear.*

No page line space between *eighteen* and *But.*

Probably a new verse due to a change in ideas, though one could argue otherwise. I personally doubt this verse should be united with the proceeding verse. Rather

than only solitary magickal workings, other people have the other parts to the myriad nature of the universe, so that the verse is saying conduct mass rituals of union, for instance perhaps through music.

44. My prophet is a fool with his one, one, one; are not they the Ox, and None by the book?

45. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.

"East" = 45 in Serial English.

**46. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!*

No page line space between *ways* and *The* within the verse.
Probably still the same verse due to a continuation of the same idea.
The 6 of the number 46 is that of Key V Hierophant.

**47. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! Warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.*

No page line space between *foam* and *Also* within the verse.
Probably still the same verse due to a continuation of the same idea.
I like 47 as the palace verse, as it may allude to the equation 1111 x 4 + 330 = 4,774, which I used to construct a pentagram ritual from. Heru-paar-kraat is the god of

each elemental direction, and Hrumachis is the god of the center. 1,111 = הרופרכרת in Metric Hebrew, and 330 = הרומאחיס in Metric Hebrew.

48. If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many, if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!

"Fool" = 48 in Serial English, which supports this verse of folly.

**49. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!*

No page line space between *Ra-Hoor-Khuit* and *This.*
Probably a new verse due to a change in ideas.

50. Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.

51. The child of thy bowels, <u>he</u> shall behold them.

52. Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark.

**53. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God.*

No page line space between *love* and *There* within the verse.
Probably the same verse due to a continuation of the same idea.
This verse I:53 as 153 = "The Fortress" in Serial English, my name for Key XVI Mars.

**54. All these old letters of my Book are aright; but צ is not the Star. This also is secret: my prophet shall reveal it to the wise.*

No page line space between *God* and *All* within the verse.

Very ambiguous due to a significant change in ideas. I prefer to make this new idea a new verse. My *Liber DCLXVI Satan* was initiated upon me intuiting that Key XVII was "The Sun" and Key XIX was "The Star." "Sun" = 54 in Serial English, so the numbering here is spot on. I myself am alluded to as its solver by my number 1,111 as "All these old letters of my Book are aright; but צ is not the Star. This also is secret: my prophet shall reveal it" = 1,111 in Serial English (with צ being equal to 18 in Serial Hebrew).

55. I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

This verse begins a series of easily correlative verses to number. 55 is T(1-10), and is a number of earth as Malkuth. It is directly correlative to the verse narrative.

56. My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.

This is a beautific and flowery verse, and 56 is a beautiful and light goddess number. 56 is the number of Nuit herself per I:23 as נו. 56 = "Isis" and "Ether" also in Serial English. 56 = יום "Day" & נאה "Beautiful" in Hebrew. 56 = *Sakti* "Female consort," and *Amrita* "Ambrosia" in Kaṭapayādi Sanskrit (~0-9 Digital Reverse).

57. My number is 11, as all their numbers who are of us.

57 = "Abrahadabra" in Serial English, which has 11 letters.

58. The shape of my star is the five-pointed star, with a circle in the middle, & the circle is red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.

The beginning of this verse was a lost phrase so there is no way to tell whether the phrase "The shape of my star is…" that is written later in the manuscript is meant to be the beginning of a new verse or not. I take the controversial stance that it is. Crowley lets the phrase "The shape of my star is…" go unaccounted for and I think that is a mistake. His verse reads "My number is 11, as all their numbers who are of us. The Five Pointed star, with a Circle in the Middle, & the circle is Red." The trouble with this is that the phrase "The Five Pointed star, with a Circle in the Middle, & the circle is Red" is not even really a sentence. It reads much better as I have made it: "The shape of my star is the five-pointed star, with a circle in the middle, & the circle is red."

58 = "Star" in Serial English.

59. But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all: but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

No page line break between *all* and *but* within the verse.

This would seem to be still the same verse due the continuation of the same idea and sentence. "Gather" equals 59 in Serial English.

60. At all my meetings with you shall the priestess say—and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple—To me! To me! calling forth the flame of the hearts of all in her love-chant.

No page line space between *me* and *At.*

Probably a new verse due to a change in ideas.

This new decad of numbers start with mention of the priestess, and proceed to be ecstatic.

61. Sing the rapturous love-song unto me!

61 = "Bliss" in Serial English, and as such is an ecstatic number.

**62. Burn to me perfumes! Wear to me jewels!*

No page line space between *me* and *Burn.*

Very ambiguous; I prefer a new verse to establish a short, ecstatic rhythm. 62 = "Queen" in Serial English.

**63. Drink to me, for I love you! I love you!*

No page line space between *jewels* and *Drink.*

Very ambiguous; I prefer a new verse to establish a short, ecstatic rhythm.

**64. I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.*

No page line space between *you* and *I.*

Probably a new verse due to a change in ideas, as well as a page break. 64 = "Nuit" in serial English.

65. To me! To me!

66. The Manifestation of Nuit is at an end

66 = "Woman" in Serial English.

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II

(67)1. Nu! the hiding of Hadit.

(68)2. Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House.

**(69)3. In the sphere I am everywhere, the centre, as she, the circumference, is nowhere found.*

No page line space between *House* and *In*.
Probably a new verse due to a change in ideas.

(70)4. Yet she shall be known & I never.

**(71)5. Behold! the rituals of the old time are black.*

No page line space between *black* and *Let* within the verse.

I separate this verse, since the "for why" verse needed continued, liking that II:23 should remain the "I am alone" verse, since "I am" = 23 in S.E. II:55 needed left alone as well, since it is the 121st serial verse that has an embedded proof of English grammatometria within it.

(72)6. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.

(73)7. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

(74)8. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. <<Come unto me>> is a foolish word: for it is I that go.

Here we see the new versing shine, since there are eight vertices of the cube. It implies there are eight axes of the wheel as well, which may be important to Key X symbolism, and also alludes to the Magus as Mercury.

(75)9. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.

**(76)10. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.*

No page line space between *worshipper* and *Remember*.
Probably a new verse due to a change in ideas.

(77)11. O prophet! thou hast ill will to learn this writing.

(78)12. I see thee hate the hand & the pen; but I am stronger.

**(79)13. Because of me in Thee which thou knewest not for why? Because thou wast the knower, and me.*

No page line space between *not* and *for*.
Since *for* is not capitalized I think it is the same verse. The period after *not* is likely in pencil added later, and moreover we have the lowercase *f* of *for* to go by.[51] Additionally, the phrasing makes more sense this way. The etymology of "for why" is Middle English *forwhy, forwhi*, from Old English *forwhī, forwȳ* meaning "why, wherefore." Thus a more modern way to write the above sentence is "Because of me in Thee which thou knewest not why?" which makes perfect sense.

(80)14. Now let there be a veiling of this shrine: now let the light devour men and eat them up with blindness!

(81)15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.

51. The Corneliuses regard the period to likely be in pencil as well. See Cornelius, "Red Flame #8," 103.

(82)16. I am The Empress & the Hierophant. Thus eleven, as my bride is eleven.

(83)17. Hear me, ye people of sighing!
The sorrows of pain and regret
Are left to the dead and the dying,
The folk that not know me as yet.

(84)18. These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.

(85)19. Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.

(86)20. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.

**(87)21. We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.*

No page line space between *us* and *We.*
Probably a new verse due to a change in ideas, as well as a page break.

**(88)22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.*

No page line space between *Snake* and *I.*
Probably a new verse due to a change in ideas, as well as a page break.

**(89)23. I am alone: there is no God where I am.*

No page line space between this and I.

Probably a new verse due to a change in ideas. I like this verse as 23, since "I am" = 23 in S.E.

**(90)24. Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there ye shall find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.*

No page line space between *am* and *Behold.*

Probably a new verse due to a change in ideas.

(91)25. Ye are against the people, O my chosen!

**(92)26. I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down my head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.*

No page line space between *chosen* and *I.*

Probably a new verse due to a change in ideas.

No page line space between *one* and *If* within the verse.

Probably still the same verse due to a continuation of the same idea.

(93)27. There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason.

(94)28. Now a curse upon Because and his kin!

**(95)29. May Because be accursed for ever!*

No page line space between *kin* and *May*.

Fairly ambiguous due to the continuation of the same idea, but probably a new verse due to the rhythm established as well as the ample space between page lines 2 and 3 of page 9 in the manuscript. These two verses could easily be conjoined, but I do not do so to keep the short rhythm established, and because it would mess up II:55 being the 121st serial verse.

(96)30. If Will stops and cries Why, invoking Because, then Will stops & does nought.

**(97)31. If Power asks why, then is Power weakness.*

No page line space between *nought* and *If.*

Probably a new verse due to a change in ideas & the short rhythm established. These two verses could also easily be conjoined, but I do not to keep the short rhythm.

**(98)32. Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.*

No page line space between *weakness* and *Also*.

Probably a new verse due to a change in ideas, & the short rhythm established. These last three verses could all easily be conjoined into one, but I do not to keep the short rhythm.

(99)33. Enough of Because! Be he damned for a dog!

**(100)34. But ye, o my people, rise up & awake!*

No page line space between *dog* and *But*.

Probably a new verse due to a change in ideas.

**(101)35. Let the rituals be rightly performed with joy & beauty!*

No page line space between *awake* and *Let.*
Probably a new verse due to a change in ideas.

(102)36. There are rituals of the elements and feasts of the times.

(103)37. A feast for the first night of the Prophet and his Bride!

(104)38. A feast for the three days of the writing of the Book of the Law.

(105)39. A feast for Tahuti and the child of the Prophet—secret, O Prophet!

(106)40. A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

(107)41. A feast for fire and a feast for water; a feast for life and a greater feast for death!

**(108)42. A feast every day in your hearts in the joy of my rapture!*

No page line space between *death* and *A*.
Probably a new verse due to a page break & the short rhythm established.

(109)43. A feast every night unto Nu, and the pleasure of uttermost delight!

(110)44. Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.

(111)45. There is death for the dogs.

(112)46. Dost thou fail? Art thou sorry? Is fear in thine heart?

(113)47. Where I am these are not.

**(114)48. Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler.*

No page line space between *them* and *I* within the verse.

Probably the same verse due to a continuation of the same idea.

(115)49. I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. (This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.)

(116)50. Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my spangles are purple & green.

(117)51. Purple beyond purple: it is the light higher than eyesight.

(118)52. There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.

(119)53. Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.

(120)54. Nor shall they who cry aloud their folly that thou meanest nought avail; thou shall reveal it: thou availest: they are the slaves of because: They are not of me. The stops as thou wilt; the letters? change them not in style or value!

**(121)55. Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.*

No page line space between *value* and *Thou.*

Probably a new verse due to a slight change in ideas. The serial verse number of 121 alludes to me specifically as the magickal child here. 121 = 47+74 = 4774, my Frater number. 55 = "Satan" in S.E. and 121 = סאטאן fully spelled in M.H. The chapter verse number 121 = "shalt obtain" and "order & value" from the verse also. This is one of the signpost versings that I based my versing around. I "obtained" the A = 1, Z = 26 English

order from David Allen Hulse's *The Key of It All* series in 1994 before myself beginning to work with the Serial order of English, and then went on to solve AL II:76 and III:47 with it in 1999.

(122)56. Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long: then when ye are sad know that I have forsaken you.

(123)57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.

**(124)58. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.*

No page line space between *still* and *Yea*. Probably a new verse due to a change in ideas.

(125)59. Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.

**(126)60. Therefore strike hard & low, and to hell with them, master!*

No page line space between *awake* and *Let*.
Fairly ambiguous, due to a continuation of the same idea.

(127)61. There is a light before thine eyes, o prophet, a light undesired, most desirable.

**(128)62. I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.*

No page line space between *desirable* and *I.*
Probably a new verse due to a change in ideas, as well as a page break.

**(129)63. Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.*

No page line space between *body* and *Thou.*
Fairly ambiguous, due to the continuation of the same idea.

(130)64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail!: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our splendour & rapture! Come in our passionate peace, & write sweet words for the Kings!

**(131)65. I am the Master: thou art the Holy Chosen One.*

No page line space between *Kings* and *I.*
Probably a new verse due to a change in ideas, as well as a page break.

**(132)66. Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love. Come! lift up thine heart & rejoice! We are one; we are none.*

No page line space between *One* and *Write.*
Probably a new verse due to a change in ideas.

**(133)67. Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!*

No page line space between *none* and *Hold.*
Probably a new verse due to a change in ideas.

**(134)68. Harder! Hold up thyself! Lift thine head! breathe not so deep—die!*
No page line space between *kisses* and *Harder.*
Fairly ambiguous due to the continuation of the same idea.

(135)69. Ah! Ah! What do I feel? Is the word exhausted?

(136)70. There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture!

(137)71. If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!

No page line space between *rapture* and *If.*

Fairly ambiguous. It is the continuation of the same idea, however there is a short rhythm established here. I split Crowley's verse 70 into two. "Thoth" = 71 in S.E., which goes toward subtlety. This also makes the "exceed" verse 72, which is "Shaitan" in S.E., and of a certain devilish ecstasy—there are 72° separation between the five points of the pentagram, associated with man.

(138)72. But exceed! exceed!

(139)73. Strive ever to more! and if thou art truly mine—and doubt it not, an if thou art ever joyous!—death is the crown of all.

(140)74. Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.

(141)75. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.

No page line space between *thee* and *The.*

Probably a new verse due to a change in ideas, but fairly ambiguous.

(142)76. Aye! listen to the numbers & the words:

4 6 3 8 A B K 2 4 A L G M O R 3 Y

X (24) (89) R P S T O V A L. What meaneth this, o prophet? Thou knowest not, nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.

No page line space between *Kings* and *Aye.*

Probably a new verse due to a change in ideas.

No page line space between *words* and *4638* within the verse.

Very ambiguous, as it is the continuation of the same sentence. The colon in the manuscript seems to be written in pencil, as does the period after RPSTOVAL. I conjoin Crowley's verse 75 & 76 due to it being the same sentence, but especially because the first sentence equals 777 in Serial English which seems magickal. This verse really must be kept II:76 as 276 = T(1-23). Here Hadit is saying "I AM" = 23 in Serial English like the Hebrew word אהיה, meaning "I am" (though it has the value of 21), and identifying his self nature with the S.A.T.O.R. Mars palindrome that is the correct solution to this verse.

**(143)77. O be thou proud and mighty among men!*

No page line space between *word* and *O.*

Probably a new verse due to a change in ideas.

**(144)78. Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.*

No page line space between *men* and *Lift.*

Probably a new verse due to a change in ideas and rhythm.

(145)79. The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

III

(146)1. Abrahadabra; the reward of Ra Hoor Khut.

**(147)2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!*

No page line space between *Khut* and *There.*
Probably a new verse due to a change in ideas.

(148)3. Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.

(149)4. Choose ye an island!

(150)5. Fortify it!

(151)6. Dung it about with enginery of war!

(152)7. I will give you a war-engine.

(153)8. With it ye shall smite the peoples; and none shall stand before you.

(154)9. Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.

**(155)10. Get the stele of revealing itself; set it in thy secret temple—and that temple is already aright disposed—& it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.*

No page line space between *house* and *Get.*
Probably a new verse due to a change in ideas.

(156)11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstruction from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat!

No page line space between *argument* and *Conquer*.
Probably the same verse due to a continuation of the same idea.

(157)12. Sacrifice cattle, little and big: after a child.

(158)13. But not now.

No page line space between *child* and *But*.
Fairly ambiguous, there is a page break here as well.

(159)14. Ye shall see that hour, o blessed Beast, and thou the Scarlet Concubine of his desire!

(160)15. Ye shall be sad thereof.

(161)16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.

(162)17. Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.

(163)18. Mercy let be off: damn them who pity! Kill and torture; spare not; be upon them!

No page line space between *pity* and *Kill*.
Probably the same verse due to a continuation of the same idea.

(164)19. That stele they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.

(165)20. Why? Because of the fall of Because, that he is not there again.

(166)21. Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

(167)22. The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.

**(168)23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.*

No page line space between *know* and *For.*
Probably a new verse due to a change in ideas.

(169)24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.

(170)25. This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things sacred unto me.

**(171)26. These slay, naming your enemies; & they shall fall before you.*

No page line space between *me* and *These.*
Fairly ambiguous.

(172)27. Also these shall breed lust & power of lust in you at the eating thereof.

(173)28. Also ye shall be strong in war.

(174)29. Moreover, be they long kept, it is better; for they swell with my force. All before me.

**(175)30. My altar is of open brass work: burn thereon in silver or gold!*

No page line space between *me* and *My*.
Probably a new verse due to a change in ideas.

(176)31. There cometh a rich man from the West who shall pour his gold upon thee.

(177)32. From gold forge steel!

(178)33. Be ready to fly or to smite!

(179)34. But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall mingle in the globed priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!

(180)35. The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.

(181)36. Then said the prophet unto the God:

(182)37. I adore thee in the song—

I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
The self-slain Ankh-af-na-khonsu

Whose words are truth. I invoke, I greet
Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before Thee:—
I, I adore thee!

Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!
Aum! let it fill me!

(183)38. So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters, (these are the adorations, as thou hast written), as it is said:

The light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-khonsu!

By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O winged snake of light, Hadit!

Abide with me, Ra-Hoor-Khuit!

(184)39. All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever—for in it is the word secret & not only in the English—and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!

(185)40. But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.

(186)41. Establish at thy Kaaba a clerk-house: all must be done well and with business way.

**(187)42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not overmuch! Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!*

No page line space between *he* and *Drag* within the verse.

Fairly ambiguous, in the manuscript Crowley himself almost started a new verse here, as the number 4 is scratched out. It is the continuation of the same idea, and splitting this verse would result in a one sentence verse, which would go against the long rhythm here established.

(188)43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses; then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered.

(189)44. But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!

(190)45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.

(191)46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!

(192)47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

(193)48. Now this mystery of the letters is done, and I want to go on to the holier place.

(194)49. I am in a secret fourfold word, the blasphemy against all gods of men.

(195)50. Curse them! Curse them! Curse them!

(196)51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.

(197)52. I flap my wings in the face of Mohammed & blind him.

(198)53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.

(199)54. Bahlasti! Ompehda! I spit on your crapulous creeds.

(200)55. Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you!

(201)56. Also for beauty's sake and love's!

(202)57. Despise also all cowards; professional soldiers who dare not fight, but play; all fools despise!

**(203)58. But the keen and the proud, the royal and the lofty; ye are brothers!*

No page line space between *despise* and *But*.
Probably a new verse due to a change in ideas.

(204)59. As brothers fight ye!

(205)60. There is no law beyond Do what thou wilt.

**(206)61. There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul.*

No page line space between *wilt* and *There*.
Probably a new verse due to a change in ideas.

(207)62. To Me do ye reverence! to me come ye through tribulation of ordeal, which is bliss.

(208)63. The fool readeth this Book of the Law, and its comment; & he understandeth it not.

**(209)64. Let him come through the first ordeal, & it will be to him as silver.*

No page line space between *not* and *Let*.
Probably a new verse due to a change in ideas.

(210)65. Through the second gold.

(211)66. Through the third, stones of precious water.

**(212)67. Through the fourth, ultimate sparks of the intimate fire.*

No page line space between *water* and *Through.*
Probably a new verse due to the pattern set in the previous verses.

(213)68. Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.

**(214)69. There is success.*

No page line space between *liars* and *There.*
Fairly ambiguous.

(215)70. I am the Hawk-Headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.

(216)71. Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.

**(217)72. I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia—but my left hand is empty, for I have crushed an Universe; & nought remains.*

No page line space between *hand* and *I.*
Probably a new verse due to a change in ideas.

(218)73. Paste the sheets from right to left and from top to bottom: then behold!

(219)74. There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.

(220)75. The ending of the words is the Word Abrahadabra.

The Book of the Law is Written
and Concealed
Aum. Ha.

4774's Typeset Versing of the Book of Law

I

1. The Manifestation of Nuit.
2. The unveiling of the company of heaven.
3. Every man and every woman is a star.
4. Every number is infinite; there is no difference.
5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!
6. Be thou Hadit, my secret centre, my heart & my tongue!
7. Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.
8. The Khabs is in the Khu, not the Khu in the Khabs.
9. Worship then the Khabs, and behold my light shed over you!
10. Let my servants be few & secret: they shall rule the many & the known.
11. These are fools that men adore; both their Gods & their men are fools.
12. Come forth, o children, under the stars, & take your fill of love! I am above you and in you. My ecstasy is in yours. My joy is to see your joy.
13. Above, the gemmed azure is
    The naked splendour of Nuit;
    She bends in ecstasy to kiss
    The secret ardours of Hadit.
    The winged globe, the starry blue,
    Are mine, O Ankh-af-na-khonsu!
14. Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.
15. For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.
16. But ye are not so chosen.
17. Burn upon their brows, o splendrous serpent!
18. O azure-lidded woman, bend upon them!
19. The key of the rituals is in the secret word which I have given unto him.

20. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.
21. Now, therefore, I am known to ye by my name Nuit; and to him by a secret name which I will give him when at last he knoweth me.
22. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus: Bind nothing! Let there be no difference made among you between any one thing & any other thing, for thereby there cometh hurt. But whoso availeth in this: let him be the chief of all!
23. I am Nuit, and my word is six and fifty. Divide, add, multiply, and understand.
24. Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the unfragmentary non-atomic fact of my universality!
25. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!
26. None, breathed the light, faint & faery, of the stars, and two. For I am divided for love's sake, for the chance of union.
27. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.
28. For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.
29. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.
30. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven: Write unto us the ordeals, write unto us the rituals, write unto us the law! But she said: the ordeals I write not; the rituals shall be half known and half concealed: the Law is for all.
31. This that thou writest is the threefold book of Law.

32. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.
33. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.
34. He must teach; but he may make severe the ordeals.
35. The word of the Law is Θελημα.
36. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.
37. The word of Sin is Restriction. O man! Refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed be it to the aeons! Hell.
38. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.
39. Do that, and no other shall say nay.
40. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.
41. The Perfect and the Perfect are one Perfect and not two; nay, are none!
42. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.
43. But they have the half: unite by thine art so that all disappear.
44. My prophet is a fool with his one, one, one; are not they the Ox, and None by the book?
45. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.
46. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!

47. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! Warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.
48. If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many, if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!
49. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!
50. Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.
51. The child of thy bowels, he shall behold them.
52. Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark.
53. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God.
54. All these old letters of my Book are aright; but א is not the Star. This also is secret: my prophet shall reveal it to the wise.
55. I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.
56. My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.
57. My number is 11, as all their numbers who are of us.

58. The shape of my star is the five pointed star, with a circle in the middle, & the circle is red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.
59. But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!
60. At all my meetings with you shall the priestess say—and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple—To me! To me! calling forth the flame of the hearts of all in her love-chant.
61. Sing the rapturous love-song unto me!
62. Burn to me perfumes! Wear to me jewels!
63. Drink to me, for I love you! I love you!
64. I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night sky.
65. To me! To me!
66. The Manifestation of Nuit is at an end.

II

(67) 1. Nu! the hiding of Hadit.
(68) 2. Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House.
(69) 3. In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.
(70) 4. Yet she shall be known & I never.
(71) 5. Behold! the rituals of the old time are black.
(72) 6. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.
(73) 7. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.
(74) 8. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word: for it is I that go.
(75) 9. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.
(76) 10. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.
(77) 11. O prophet! thou hast ill will to learn this writing.
(78) 12. I see thee hate the hand & the pen; but I am stronger.
(79) 13. Because of me in Thee which thou knewest not for why? Because thou wast the knower, and me.
(80) 14. Now let there be a veiling of this shrine: now let the light devour men and eat them up with blindness!
(81) 15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.
(82) 16. I am The Empress & the Hierophant. Thus eleven, as my bride is eleven.
(83) 17. Hear me, ye people of sighing!

The sorrows of pain and regret
Are left to the dead and the dying,
The folk that not know me as yet.

(84) 18. These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.
(85) 19. Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.
(86) 20. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.
(87) 21. We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.
(88) 22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.
(89) 23. I am alone: there is no God where I am.
(90) 24. Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there ye shall find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.
(91) 25. Ye are against the people, O my chosen!
(92) 26. I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.

(93) 27. There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason.
(94) 28. Now a curse upon Because and his kin!
(95) 29. May Because be accursed for ever!
(96) 30. If Will stops and cries Why, invoking Because, then Will stops & does nought.
(97) 31. If Power asks why, then is Power weakness.
(98) 32. Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.
(99) 33. Enough of Because! Be he damned for a dog!
(100) 34. But ye, o my people, rise up & awake!
(101) 35. Let the rituals be rightly performed with joy & beauty!
(102) 36. There are rituals of the elements and feasts of the times.
(103) 37. A feast for the first night of the Prophet and his Bride!
(104) 38. A feast for the three days of the writing of the Book of the Law.
(105) 39. A feast for Tahuti and the child of the Prophet—secret, O Prophet!
(106) 40. A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.
(107) 41. A feast for fire and a feast for water; a feast for life and a greater feast for death!
(108) 42. A feast every day in your hearts in the joy of my rapture!
(109) 43. A feast every night unto Nu, and the pleasure of uttermost delight!
(110) 44. Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.
(111) 45. There is death for the dogs.
(112) 46. Dost thou fail? Art thou sorry? Is fear in thine heart?
(113) 47. Where I am these are not.
(114) 48. Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler.
(115) 49. I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. (This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.)
(116) 50. Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my spangles are purple & green.
(117) 51. Purple beyond purple: it is the light higher than eyesight.

(118) 52. There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.
(119) 53. Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.
(120) 54. Nor shall they who cry aloud their folly that thou meanest nought avail; thou shall reveal it: thou availest: they are the slaves of because: They are not of me. The stops as thou wilt; the letters? change them not in style or value!
(121) 55. Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.
(122) 56. Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long: then when ye are sad know that I have forsaken you.
(123) 57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.
(124) 58. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.
(125) 59. Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.
(126) 60. Therefore strike hard & low, and to hell with them, master!
(127) 61. There is a light before thine eyes, o prophet, a light undesired, most desirable.
(128) 62. I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.
(129) 63. Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.
(130) 64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail!: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our splendour & rapture! Come in our passionate peace, & write sweet words for the Kings!
(131) 65. I am the Master: thou art the Holy Chosen One.

(132) 66. Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love. Come! lift up thine heart & rejoice! We are one; we are none.

(133) 67. Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!

(134) 68. Harder! Hold up thyself! Lift thine head! breathe not so deep—die!

(135) 69. Ah! Ah! What do I feel? Is the word exhausted?

(136) 70. There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture!

(137) 71. If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!

(138) 72. But exceed! exceed!

(139) 73. Strive ever to more! and if thou art truly mine—and doubt it not, an if thou art ever joyous!—death is the crown of all.

(140) 74. Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.

(141) 75. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.

(142) 76. Aye! listen to the numbers & the words:

4 6 3 8 A B K 2 4 A L G M O R 3 Y

X (24) (89) R P S T O V A L.

What meaneth this, o prophet? Thou knowest not, nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.

(143) 77. O be thou proud and mighty among men!

(144) 78. Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.

(145) 79. The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

III

(146) 1. Abrahadabra; the reward of Ra Hoor Khut.
(147) 2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!
(148) 3. Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.
(149) 4. Choose ye an island!
(150) 5. Fortify it!
(151) 6. Dung it about with enginery of war!
(152) 7. I will give you a war-engine.
(153) 8. With it ye shall smite the peoples; and none shall stand before you.
(154) 9. Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.
(155) 10. Get the stele of revealing itself; set it in thy secret temple—and that temple is already aright disposed—& it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.
(156) 11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstruction from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat!
(157) 12. Sacrifice cattle, little and big: after a child.
(158) 13. But not now.
(159) 14. Ye shall see that hour, o blessed Beast, and thou the Scarlet Concubine of his desire!
(160) 15. Ye shall be sad thereof.
(161) 16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.

(162) 17. Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.
(163) 18. Mercy let be off: damn them who pity! Kill and torture; spare not; be upon them!
(164) 19. That stele they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.
(165) 20. Why? Because of the fall of Because, that he is not there again.
(166) 21. Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.
(167) 22. The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.
(168) 23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.
(169) 24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.
(170) 25. This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things sacred unto me.
(171) 26. These slay, naming your enemies; & they shall fall before you.
(172) 27. Also these shall breed lust & power of lust in you at the eating thereof.
(173) 28. Also ye shall be strong in war.
(174) 29. Moreover, be they long kept, it is better; for they swell with my force. All before me.
(175) 30. My altar is of open brass work: burn thereon in silver or gold!
(176) 31. There cometh a rich man from the West who shall pour his gold upon thee.
(177) 32. From gold forge steel!
(178) 33. Be ready to fly or to smite!

(179) 34. But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall mingle in the globed priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!

(180) 35. The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.

(181) 36. Then said the prophet unto the God:

(182) 37. I adore thee in the song—

I am the Lord of Thebes, and I
    The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
    The self-slain Ankh-af-na-khonsu
Whose words are truth. I invoke, I greet
    Thy presence, O Ra-Hoor-Khuit!
Unity uttermost showed!
    I adore the might of Thy breath,
Supreme and terrible God,
    Who makest the gods and death
To tremble before Thee:—
    I, I adore thee!
Appear on the throne of Ra!
    Open the ways of the Khu!
Lighten the ways of the Ka!
    The ways of the Khabs run through
To stir me or still me!
    Aum! let it fill me!

(183) 38. So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters, (these are the adorations, as thou hast written), as it is said:

The light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-khonsu!
By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O winged snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!

(184) 39. All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever—for in it is the word secret & not only in the English—and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!

(185) 40. But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.

(186) 41. Establish at thy Kaaba a clerk-house: all must be done well and with business way.

(187) 42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not overmuch! Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter, & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!

(188) 43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses, then shall my vengeance be known. I will slay me her child; I will alienate her heart. I will cast her out from men—as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered.

(189) 44. But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!
(190) 45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.
(191) 46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength & ye shall turn not back for any!
(192) 47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.
(193) 48. Now this mystery of the letters is done, and I want to go on to the holier place.
(194) 49. I am in a secret fourfold word, the blasphemy against all gods of men.
(195) 50. Curse them! Curse them! Curse them!
(196) 51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.
(197) 52. I flap my wings in the face of Mohammed & blind him.
(198) 53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.
(199) 54. Bahlasti! Ompehda! I spit on your crapulous creeds.
(200) 55. Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you!
(201) 56. Also for beauty's sake and love's!
(202) 57. Despise also all cowards; professional soldiers who dare not fight, but play; all fools despise!
(203) 58. But the keen and the proud, the royal and the lofty—ye are brothers!
(204) 59. As brothers fight ye!
(205) 60. There is no law beyond Do what thou wilt.

(206) 61. There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul.
(207) 62. To Me do ye reverence! to me come ye through tribulation of ordeal, which is bliss.
(208) 63. The fool readeth this Book of the Law, and its comment, & he understandeth it not.
(209) 64. Let him come through the first ordeal, & it will be to him as silver.
(210) 65. Through the second gold.
(211) 66. Through the third, stones of precious water.
(212) 67. Through the fourth, ultimate sparks of the intimate fire.
(213) 68. Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.
(214) 69. There is success.
(215) 70. I am the Hawk-Headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.
(216) 71. Hail! ye twin warriors about the pillars of the world, for your time is nigh at hand!
(217) 72. I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia I—but my left hand is empty, for I have crushed an Universe & nought remains.
(218) 73. Paste the sheets from right to left and from top to bottom: then behold!
(219) 74. There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.
(220) 75. The ending of the words is the Word Abrahadabra.

The Book of the Law is Written
and Concealed.
Aum. Ha.

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